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BY
RUTHANNA SCHENCK

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MOTIF

*With Unity School,
its teaching, and its
teachers, the credit for
this book is gratefully
shared by the author.
But even these cannot
claim full credit, for the
theme is His who has
given to mankind this
truth of truths:*

*"Seek ye first the
kingdom of God, and
his righteousness; and
all things shall be
added unto you."*

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BE YE PROSPERED

LESSON 1

EVER-PRESENT SUBSTANCE

The streaming atoms
Fly on to clash together again, and make
Another and another state of things
Forever.

—*Rejected Addresses.*

DO YOU believe in the existence of things that you can see? You at least admit that you believe in things more easily when you can actually see them, do you not? You want prosperity, don't you? That is why you are going to study this series of lessons, isn't it? If you could actually see your prosperity, you would be ready to believe in it, would you not? Did it ever occur to you that if you could believe in your prosperity, you could also see it? Which, then, comes first: seeing or believing?

In this series of lessons you are not asked to base on a theory your understanding of the method of getting prosperity. You are not asked to accept some unproved belief as a statement of fact. You are to be treated as a beginner in Truth who trusts facts rather than theories. Therefore this course of lessons will not begin by telling of psychical things nor of chimerical things, but it will endeavor to teach you by appealing to your common sense, by calling to your attention facts that science has proved; by asking you to open your eyes and to understand and

to believe in what you see. When you can believe what you see, then you will be able to see what you would like to believe. But that comes later.

When you, having read the foregoing promise, consider the following paragraph, you may accuse the writer of offering you bread and giving you a stone, for you are asked to believe this:

All the substance that ever was in material form exists now, in some form. All the substance that ever will be in material form already exists in some form.

The foregoing statements are not theories; they are facts proved by science. You can prove them for yourself. For example, if you heated a piece of ice it would turn into water. If you boiled the water it would be converted into steam (real steam is invisible—what is commonly called steam is condensed steam). No matter what you might do to the ice, the water, or the steam, it would always exist in some form, either visible or invisible to the human eye. In a poem called "The Cloud," the cloud (which, of course, is condensed water vapor) speaks thus:

I am the daughter of the Earth and Water,
And the nursling of the Sky;
I pass through the pores of the ocean and shores;
I change, but I cannot die.

You might even decompose the water, but its elemental substance would remain.

Also consider this example: Suppose that you should burn a piece of paper so as to be rid of it.

You really would not be rid of it, after all, for it would still be existent in the form of gases, smoke, and ashes. And the weights of the substances involved in the burning would be identical, before and after burning. In other words, a given quantity of material substance always weighs the same, no matter what changes it may undergo. This, says science, proves that it never goes out of existence.

The material gifts of the three Wise Men are still in existence today, not in the forms the Wise Men knew, it is true, but the actual substance of the gifts exists in some form somewhere. If those gifts weighed twenty pounds in the days of old, somewhere today are the same twenty pounds of substance.

People used to believe in magic. They once thought that material things could be made out of nothingness; they also believed that material things could be resolved into nothingness through the pronouncement of charms or incantations; and such indeed seemed to be the case. But science has proved that in many cases what seems to be true is unreal, after all, and the things that seem to be unreal are the realities. The apparent destruction of matter is merely an optical illusion. As Democritus, the old Greek philosopher, has expressed it, "Nothing can never become something, nor can something become nothing." Really, the word "destruction" should be taken out of the dictionary, because there is no such thing as destruction. Substance can be converted and transmuted, but it cannot be destroyed. Whenever a certain modern chemist writes the word destruction, he places quotation marks

around that word, thus calling attention to the fact that he knows he is using the word erroneously.

Take, for another evidence of the ever-present substance, the little seed of a tree. It consists of a certain combination of substance. As it grows it takes to itself more substance. Where does it get that substance? Where else but from the soil that surrounds it? The substance that it absorbs has been in existence all the while, waiting to be used. The seed grows into a tree, and the tree puts forth leaves. It keeps adding substance to itself. Where does it get that substance, now that it is no longer entirely surrounded by soil? It still draws from the soil through its roots, but it has now enlarged its field of activity; it draws substance from the air as well as from the soil. From this we see that the air is filled with substance, waiting to be used, just as the soil is substance-filled. From time to time the tree loses its leaves. The leaves go through a chemical change called decay and give back to the soil and the air the substance of which they were composed. Thus substance returns to the great storehouse of substance. After many years the tree dies. It falls to the ground and eventually is buried in the earth. If it remains in the earth long enough, and under certain conditions, it becomes coal. The coal is mined and later is used as fuel in some furnace. But does its substance disappear when the coal is burned? Is there any less of its substance? No; some of the substance that once was tree now goes back into the air as smoke and as gases; the rest of it remains in the form of ashes in the bowl of the furnace. (If you could assemble and accurately

weigh the products that result from the burning of the coal, their weight would be exactly the same as the weight of the unburned coal plus the weight of oxygen taken from the air during the process of burning.) Still the change goes on. The substance that has gone into the air undergoes further changes; perhaps it takes the form of rain, or perhaps it goes into the formation of leaves of plants. The burned substance that has become ashes usually goes back into Mother Earth. There it may again be resolved into forms suitable for the nourishment of plants. Perhaps it is taken as sustenance by a potato plant and becomes part of the potato that is later served on your table. It may be carried along in the water and, combined with other substances, be deposited somewhere as salt crystals; or it may make part of some fish's food and go to make up one of his shining scales. Such is the everlastingness and the versatility of substance.

Thus you see that the same substance is always in existence. There is never more of it and never less of it. This substance is sometimes visible to the naked eye, sometimes invisible—but always it is existent in some form; you may be sure that although you cannot see it all, it exists nevertheless, because it cannot go out of existence. Some modern chemists claim that atoms may be resolved into units of energy. However, if that energy could be weighed—electricity, it is said, has been weighed—a given amount of substance would always weigh the same, whether in the form of elements, atoms, or units of pure energy. The same amount of sub-

stance always exists, waiting to be made into various forms.

Thus you see that all the substance that ever has existed in material form exists now in some form. Thus also you see that all the substance that ever will be in material form exists now in some form. All around you is the waiting wealth of the world, and it has been waiting since time began.

Because some persons do not see this richness around them and have not studied the teachings of science, they in their blindness say that it does not exist. Such persons should consider the little child to whom a printed page is only a piece of paper on which are some black marks. Is there no meaning to the page, simply because the child cannot see it? Even the child does not deny the existence of something more than he sees. He believes in the hidden treasure of the page. He says: "Mamma, what does it say? Teach me to read it as you do." To a person who has learned only the English language, a page of French means almost nothing; but even such a one would not be so foolish as to declare that the French language means nothing simply because he does not understand French.

Don't you understand that you must see with your mind before you can really comprehend the significance of what you see with your eyes? If you are a beginner in Truth and are told of the riches that are around you, waiting to be used by you, do not say that they are not there, simply because you cannot see them. Science proves that they are there, rich little atoms, billions of them, *waiting*. Science actually counts them and photographs their paths!

Let science help you to open your eyes. Learn to see with your mind; doing that, you will truly see. The things that you see with your eyes will probably look entirely different to you when you see them with your mind too.

These lessons are written for the purpose of training you to see with your mind. When you have both good eyesight and good mind-sight, you will see the abundance about you and you will believe in it. When you believe in it you will have mastered the first step in getting it. Paul told us that faith is really what helps us get the things we hope for. (Read Hebrews 11:1.) When you believe that a thing really exists, you are ready to go after it in earnest; for you certainly cannot be expected to try to get something in whose existence you do not believe; to do that would be to go on the wildest kind of wild goose chase.

Every time you begin to have doubt of the actual richness around you, remind yourself that chemical science declares and proves that substance is indestructible and ever-present, that it is ever waiting to be made into different kinds of forms.

When you believe in this ever waiting substance you will be ready to wonder what makes it take the various forms that it does take. You will conclude, even as science concludes anew every day, that there is some power that attracts the units of substance and holds them together in what we call forms: perhaps a chair; perhaps a tree; perhaps the very cells of your body. Having decided that there must be such a power, you will reason thus: "If I knew of what this power consists, I could per-

haps get some of it for myself. If I had this power I could cause the waiting atoms to assemble into forms, or I could cause assembled groups of atoms to disband. Even as Jesus has promised, I could have 'what things soever' I desire. I would then truly know that all that the Father has is mine. I could even hasten the slow processes of nature! I could have what I want, now. I could do the 'greater *works*' promised by Jesus."

You can find out what this power is and you can use it for yourself! The next lesson will tell you something of the power that attracts the atoms and forms them into groups and eventually into what we call material things.

LESSON 2

THE FORCE THAT UNITES SUBSTANCE

Know first, the heaven, the earth, the main,
The moon's pale orb, the starry train,
Are nourished by a soul,
A bright intelligence, whose flame
Glows in each member of the frame
And stirs the mighty whole.

—*Virgil.*

IN THE preceding lesson you learned that the amount of substance in the universe is unvarying; that the very air around you is filled with this ever-present substance; that the substance is waiting to be made into useful forms. Convinced that these things are true, you should be ready to ask yourself what makes the little units of substance group together into forms large enough to be seen by the human eye. Why don't they always keep sailing around in the form of individual units? And when they do go together, what holds them together?

How does physical science answer these questions? You can usually depend upon the decisions of scientists, for men of science do not form their conclusions by guess. Chemistry, physics, mathematics, botany, physiology, and all the other sciences must agree in their fundamental principles, because where one leaves off, another begins; they must have points of meeting. Where one science's field overlaps another science's field, the findings

of both in those fields must agree, else one or the other of the sciences is wrong.

The study of the mind is also a science; its findings must agree with the findings of the other sciences wherever its teaching borders on their teachings, else it or the other sciences are wrong. Where material things begin to be too fine to be computed by the instruments of physical science, there mental science takes up the work and there the findings of mental science must agree with the findings of physical science. Let us consider whether or not they do agree.

What has physical science to say about the force that holds together the units of substance so that they become what we call material forms? We are told that long ago a French physical scientist set forth a peculiar theory about atoms—for even a physical scientist must first imagine a truth before he can attempt to prove it. He assumed that each atom was equipped with a little hook by which it caught and held on to its fellows as they came sailing by, with the result that scattered units became groups or bodies. Other scientists, working on his theory, made very intricate investigations of the atom. They failed to find hooks, but they did find out many new things about units of substance. Each new discovery led to a still newer discovery. The following statement is the final conclusion of the majority of scientists up to the present time: *Something inside* the units of substance causes them to seek one another and to cling together, collecting more and more units into their respective groups.

One thing greatly bothers the scientists in their

investigations of the movements of atoms. Atoms of the same kind do not always act the same under the same conditions. Sometimes an atom seeks and combines with one kind of atom, while its brother, apparently of the same species, unites with a different kind of atom. For atoms to show such preference on their own initiative is scarcely in keeping with the unvariable laws of nature; so scientists are forced to conclude that atoms of the "same" kind are not of the same kind after all; they attribute the difference in the atoms' action to the difference in the "something inside" the atom. This "something" they call "latent energy" or "potential energy." While they cannot explain this energy, they do prove that it is indestructible.

Where and how does the unit get that "something," that "potential energy"? What is potential energy? Many scientists are satisfied with the explanation that energy is electricity, which causes unformed matter to take form. Deeper thinking scientists argue that if that were true, electricity would control the universe and, being the highest force, would itself be controlled by no other force. That is not reasonable, for we know that electricity can be controlled; in fact, unless it is controlled it is a blind force. What, then, controls electricity? Man has learned to control it to some small degree by his intelligence. Man's intelligence must therefore be a higher power than is electricity. Can intelligence, then, be the potential energy that acts upon the atom?

Some scientists do not attempt to explain the source of energy; they say that such explanation lies outside the realm of physical science. It does,

indeed, lie on the borderland between physical science and metaphysical science and is their point of contact. Some physical scientists, however, do go further to explain energy. In a course of lectures on "Waves, in Water, Air, and Ether," J. A. Fleming, a well-known physical scientist, says this: "In its ultimate sense, energy may be incomprehensible by us except as an exhibition of the direct operation of that which we call Mind or Will." Here physical scientist and metaphysical scientist meet on common ground, for what is the "operation of that which we call Mind" if it is not thought? Thought (which is intelligence in expression) then, say representatives of both sciences, is the potential energy that is transformed into material substance and attracts and holds together units of substance. It takes intelligence to receive intelligence; the waiting atom must be intelligent, since it can receive intelligence.

So soon as an infinitely small, waiting particle of substance feels the attraction of an energy-charged particle, it gets busy. The waiting atom is much like an infinitesimal being, waiting to be charged with an idea; it is like an eager little brain that busily sets to work so soon as it is given an idea to carry out. The charged particle is a nucleus around which the other particles whirl. A nucleus is a center formation, a seed, so to speak, which contains in embryo the form that will later be developed or grown. The group becomes an excited little universe, a whirling little system of worlds, traveling in set orbits but all working harmoniously together. One scientist says that "the curve described by a single atom is as fixed as the path of

a planet, and between the two cases no other difference exists, save that resulting from our ignorance." The atom is held in its little atomic world by a bit of energy, or as one chemist explains it, "The electron (a particle charged with energy) chains the whole system together." Thus energy gives form to the shapeless mass.

The little whirling system of atoms meets other whirling systems; when their pleasures and purposes are mutual they join forces; their mass becomes greater and greater, until at last they become the visible matter that we handle all too familiarly,

For even the things which be in our hands—
These, knowing, we know not.

All matter, whether animal, mineral, or vegetable, is formed according to a nuclear system. Even the sun, the moon, and the stars are so formed.

So long as the whirling atomic system is not interfered with, it increases both in size and in force, for this is nature's law, conforming with God's law. "There is a universal law of progressive development," says a modern chemist, "whereby error gradually diminishes and truth expands." Nature never builds down the scale; she always builds up—which certainly is in accordance with God's law.

Many metaphysicians name as divine love the attractive force that unites substance. Empedocles of ancient Greece, esteemed for his philosophy and his skill in medicine, also called this nuclear intelligence by the name of love and attributed to it the power to give form to substance. He said of the elemental substances of life:

They remain ever the same, but yet by combining their
forces
Become transformed into men and the numberless be-
ings besides.
These are now joined into one, love binding the many
together,
Now once again they are scattered, dispersing through
hatred and strife.

* * *

See, for a clear demonstration, how the limbs of a man
are constructed,
All that the body possesses, in beauty and pride of
existence,
All put together by love, are the elements there form-
ing one.
Afterwards hatred and strife come, and fatally tear
them asunder,
Once more they wander alone, on the desolate con-
fines of life.
So it is with the bushes and trees, and the water-in-
habiting fishes,
Wild animals roaming the mountains, and ships
swiftly borne by their sails.

What does all this mean to you? It should
mean that your thoughts charge the waiting sub-
stance about you, causing it to take form. It should
tell you that all things are intricately formed of bits
of loving intelligence that respond to—that even
seek—loving intelligence. It should make plain
to you the meaning of Paul's words: "Things which
are seen were not made of things which do appear."
It should tell you that the same principle that applies
to the building of small things applies to the building
of large things; that constructive thought is the
power by which you can attract that which you
would have; that thought is the power which has
attracted to you that which you already have. It

should tell you that the visible realm has its origin in the invisible realm; therefore you must look to the hidden kingdom for that which you would bring into manifestation. This hidden kingdom is the realm of divine love and intelligence. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," said He who was such a master of things invisible that He was known as a miracle worker. He knew that divine love and intelligence are the very core of the good things of the earth. Therefore the things that you would have you must mold from divine qualities. You must first learn how to wield the qualities, then the things come of their own accord.

Intelligence so responds to intelligence that you can make the whole universe respond to your idea. Dr. Max Mason, president of the University of Chicago, has made the following statements:

Jiggle an atom here and every other atom in the universe, somehow, some time, jiggles in response. Call it radiation—call it what you will. Stub your toe here on earth and Mars feels it, and later on the earth responds to the reaction of Mars.

We have stated before that the nucleus, the attracting center, contains—or really is—the embryonic form, the idea—*already completed in pattern*. This should not be difficult for you to understand, since you know that the seed of a tree contains the potential but undeveloped tree, and a speck in the egg yolk contains the perfect pattern of the chick. Do you not see that this was what Jesus Christ meant when He said, "What things soever ye desire . . . believe that ye receive *them*, and ye shall have

them”? It means that no sooner do you turn your idea into thought energy than it becomes a nucleus of substance, which contains in itself the necessary attraction for completing the material form of your expressed idea; already you have your desire—*completed in pattern*—in the nucleus.

Our bodies too are made from the invisible substance, full fashioned in the ideal form, in the divine pattern, long before they are seen by the human eye. A psalmist long ago realized this truth and sang to his Creator: “I am fearfully *and* wonderfully made. . . . My substance was not hid from thee, when I was made in secret . . . Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.”

Now that you know that your thought forms the nucleus about which you want substance to grow, your next concern is how to nourish the growing nucleus, or idea, so that it will flourish and be fruitful.

LESSON 3

HOW TO NOURISH YOUR IDEAS TO FRUITION

According to your faith be it done unto you.
—*Jesus Christ.*

THE potential tree within the seed needs only the right growing conditions to make it grow into its appointed size—it needs only to be *allowed* to grow. So also does the idea that you impregnate into the waiting substance need only the right “growing” conditions—need only to be *allowed* to grow, need only your faith in it—to show itself to you in its appointed size. “Believe that ye receive *them*, and ye shall have *them*.” The more belief, the more faith you have in the completed form of your idea, the better are its growing conditions—the sooner it will develop into a form that your physical senses can apprehend.

Have you ever wondered why the Bible prophets laid so much stress on faith? Again and again they admonished their listeners to have faith if they would achieve results. Those prophets, by their admonitions, were confirming the working of the natural law of growth—that is, the law that growth is continual so long as there is no interference with it.

We have said that your faith prevents interference with the increasing substance that your thought is attracting to you. What is the nature of the

interference that faith prevents? Two of the most common hindrances to the growth of prosperity are fear and worry. Whatever the hindrance may be, it is always a thought about the reverse of the good that you have already started toward yourself. Your negative thought, since it also is energy, becomes an attracting center and builds according to its worry pattern; it runs in opposition, so to speak, to your good thought. Thus you may be said to sow tares with your wheat, and you reap what you have sown.

The old Greek philosophers understood something of the action of thought. What we wish, said Demosthenes, that we believe. What we expect, said Aristotle, that we find.

Do not think, however, that the energy that attracts the unpleasant things is wrong in itself. As a matter of fact it is the same kind of energy that attracts the good things. Your energy brings you bad things only when you have directed it to bad things. As you send more energy into worry thoughts, you send less energy into good thoughts. Thus your lack of faith interferes with the growth of your good ideas.

How can you keep your faith from being shaken? You can have unshaken faith in your good idea by thinking continually of its good. Worry, doubt, and fear are nothing more than lack of good thoughts, lack of faith. The only power that worry, doubt, and fear have is the power that you pour into them, power that you should be pouring into good thoughts if you wish your good idea to be fulfilled.

On the reasons just mentioned, metaphysicians base their use of denials. All negative things are

simply the absence of good things. Think on good things and you have no negative thoughts. Fill your conscious mind with prospering thoughts and you have no poverty thoughts. Remember that by your every thought you are pouring energy into the ethers, attracting good or evil, prosperity or poverty, according to the nature of the thought that you send forth.

If you knew nothing of poverty, you could easily attract prosperity. You may think that you are handicapped because unfavorable conditions seem to surround you; you let the conditions worry you; consequently you attract more unfavorable conditions. Whatever is started must grow unless its growth is checked. Remember always that growth is nature's first law.

If you feel that you are handicapped by conditions, remind yourself that conditions are not first causes. A condition may seem to be the cause of your ill "fortune," but the condition is only the result of some previous lack of good. By supplying the missing good, you can cause the condition to vanish.

So long as you allow the unpleasant condition to seem real to you, you are putting energy into it, keeping it alive, placing your faith in it, and it must increase for you.

Do not blame conditions for your lack of prosperity, even though your eyes and ears tell you the conditions are insurmountable. The testimony of the senses is of little value unless it is rightly interpreted. The sun appears to rise and set, but in reality it does neither. Have you ever looked up a railroad track and noted how the rails seemed to meet in the distance? If you believed the testi-

mony of your eyes in such a case, you would be much worried when you saw a train go up the track; your eyes would make you think that a wreck was inevitable. However, since you know that the rails do not meet, you would only laugh at the ridiculousness of worrying over a mere optical illusion.

When you are inclined to worry over some apparent obstacle, remind yourself of the illusions of the physical senses. If necessary, picture a railroad track; then declare that the track is open although it appears to be closed. Having done that, you will find it easy to declare truthfully that the way to prosperity is open to you, even though it appears to be closed. You can then laugh at your worries, knowing that they are ridiculous. When you laugh at worries they sneak away; their very existence depends upon their being pampered.

A certain Truth student tells of a woman who, whenever she is inclined to worry about her supply, reminds herself of this jingle:

The worry cow would have lived till now
If she'd only saved her breath,
But she feared the hay wouldn't last all day
So she choked herself to death.

We often worry over amount of supply. We should remind ourselves that supply is infinite and everlasting. As we need it, it will be present *in the form* we need it. Sometimes a cynical geologist tells us that eventually the coal supply will give out and asks us, "What then?" No doubt, when coal does give out, we shall have discovered something better to take its place, something perhaps that we now have but do not know enough to utilize.

Scientists tell us that if we knew how to release the energy of the atoms we would have all the heat we could use for millions of years; some day no doubt, we shall know how to release that energy, but we should not release it until we know how to handle what we have released, else we shall bring havoc on ourselves. Jesus Christ must have meant something of this when He said, "Lead us not into temptation," which might be interpreted, "Bring us not in too close contact with mighty powers until we know enough to benefit from them." Solomon too must have meant something of this when he said, "With all thy getting get understanding."

When we are unfaithful to the idea of prosperity, and misunderstand the Creator's provisions for us, we prevent prosperity's coming to us; in fact we often lose what we already have. The Bible illustrates this by the parable of the ten talents.

In building prosperity you may think that you have to deal with two forces: You may think that you have to attract good things and do away with bad things. That is not true. You know that if you were cold you would not have to work with both heat and cold in order to get warm. You would have only to light a fire and the cold would disappear. Cold is merely the absence of heat. To get warm you would give attention to the heat and ignore the cold.

When you understand that poverty and prosperity are not two things, but are two sides of one thing, you will find it easier to get prosperity; you will not worry at all about unfavorable conditions; you will work with the attractive side—attractive

in every sense of the word—and the other side will disappear. An old proverb of Hindustan involves something of the same principle. The proverb says, “The crow, whilst learning to walk like a swan, forgot its own gait.”

Make your method of living not a manipulating of two powers, good and evil, right and wrong, poverty and prosperity, but make it a simple following of one law, the law of good, and know that “as he [man] thinketh within himself, so is he.” Such dwelling on good alone will bring good to you and will cause this good to increase daily.

LESSON 4

WHAT KIND OF SUBSTANCE SHALL YOU ATTRACT?

Those who seek for something more than happiness in this world must not complain if happiness is not their portion.—*Froude*.

NOW that you know something of your power to attract and to repel things, you should consider what things you ought to attract in order to be prosperous. Surely you do not want to attract anything that will burden you. How are you to know what will burden you and what will not? Will prosperity burden you? What is prosperity? Let us see what the dictionary says about prosperity.

The word prosperity comes from two words, *pro* and *sperare*, which mean "to hope for." Prosperity is defined, not as an abundance of money, but as a gain of favorable, helpful things. Happiness and prosperity are synonymous terms. Many persons think that prosperity means money. Is money a part of prosperity? In other words, is money helpful? Does it bring happiness? If it is helpful and brings happiness, it most certainly is a part of prosperity. But when men attract money for money's sake alone, it does not bring them happiness; in such cases it is not a part of prosperity.

A certain Truth student says that when she is contemplating the possession of some certain thing, she says to herself, "*Things* have to be dusted."

This reminder has a twofold significance for her; it helps her to maintain an understanding of true prosperity.

The story is told of a man who was vain and proud of material possessions. He had a very handsome pheasant. He spent most of his time worrying as to where to keep the bird. He wanted to keep it on the lawn, where his neighbors could see it; but then there was the risk of losing it. If he kept it in the house no one would know that he possessed it. Sometimes a person's possessions worry him so much that they keep him from enjoying life. For such a reason Robert Louis Stevenson once wired his congratulations to a friend whose house had burned.

Be sure that you possess your possessions instead of letting your possessions possess you. How can you tell whether or not your possessions are possessing you? Ask yourself this question: Could you be happy without them? If you could be happy without them, then you are safe in keeping them, for you put happiness before mere things. You put reality before the symbol. Some one has said that material possessions can be truly enjoyed only by those who fear not at all to lose them.

Many persons who have found by experience that money alone does not produce happiness are trying to give others timely warning. Charles M. Schwab and the late Arthur Nash, millionaires, have attested that money does not give happiness. A certain well-known newspaper has given these lines prominence among its editorials:

It ought to be understood . . . that success and the getting of money are not necessarily the same thing. . . . It is not true that success is impossible of achievement without money. It is not true that the ability to save money is the best equipment a man can have. A good many men save too much money; they save so much they neglect to save anything else.

We do not want to discourage you from attracting money. You can attract money if you want money, but we want you to attract it in such a way that it will bring you happiness. You defeat the purpose for which you strive if broken health, enemies, and unhappiness accompany the money your "success" brings to you. In his zeal for getting money a person sometimes forgets why he wants money; when he gets the money he forgets to apply it to his happiness. In such a case he really has his hard work for nothing—or for less than nothing, for the money that does not bring happiness usually is a worry and a burden. The man who forgets his real purpose in getting money is much like a child who has been sent to the store with a dime to buy a loaf of bread; sometimes the child is so greatly afraid of losing the dime that he puts all his attention to holding it tight in his hand. When he gets to the store he opens his clenched hand and shows the dime, but forgets entirely what he has come to buy.

Before you begin to put into practice the Truth method of attracting prosperity, thoroughly imbue your conscious mind and your subconscious mind with the right conception of prosperity, so that you will truly benefit from that which you attract.

One way of impressing your mind with the real purpose of prosperity is to consider often its real

meaning. Sometime each day pause in your activities and hold this thought silently: *I am attracting prosperity to me now. Prosperity is not money alone; it is well-being and happiness and all that goes to make well-being and happiness.* Your holding such a statement will keep your purpose clear; it will keep you well-balanced; it will give you a good foundation upon which to base your prosperity; it will help to bring you real happiness.

If you attract the right kind of prosperity it will include money when you need money, but it will not burden you with money when you would not benefit from money.

Before you pray for a thing, be sure that it is what you really want. Too often people pray for the symbol instead of for the reality. Symbols alone never satisfy. When you pray, remember that your Creator knows far more than you can know with your limited senses. He knows your present needs far better than you know them, because He also knows your future needs; but He does not choose for you—you must make your own choice. What you choose, He will give you. "Whatever ye shall ask in my name," said Jesus Christ, "that will I do." Therefore be on the safe side in your asking. Do not limit Him by some small prayer, but ask Him to prosper you according to His great intelligence.

Suppose that a person were expecting to go abroad and, thinking that he would need money, should direct his ideas to attracting money. According to his use of the law of attraction, he would accumulate money. Then, feeling prosperous, he

would sail for foreign lands. But suppose he should be shipwrecked and should take refuge on some deserted island. What good would his money do him then? Would it not have been better for him to pray for real prosperity, for well-being in all ways? The illustration is a crude one, perhaps an unlikely one, but parallel instances happen to individuals every day.

Do not limit your conception of prosperity. Have a large idea of it and you will receive large returns. Health means more than freedom from bodily disease; so also does wealth mean more than material abundance. The first meanings of the word wealth, according to the dictionary, are weal, welfare, good. Thus health and wealth have much in common.

A business man sometimes says, "I'm not in business for my health." What a poor business man such a person must be. Any one who is not in business for all the good he can get from it is a poor business man. A business man should be in business for both health and wealth, else he is not getting from his business all that is due him.

These first four lessons are for the purpose of giving you the right basis for building your prosperity. We do not want you to learn to use a power in a way that will bring you something you will not want when you get it. We want to help you in a better way than that. Some one has said, "Real happiness is cheap enough, yet how dearly we pay for its counterfeit." We want you to consider what prosperity really means; we want you to choose real prosperity rather than the imitation.

LESSON 5

THE BANK OF THE MIND

Where neither moth nor rust doth consume, and where thieves do not break through nor steal.
—*Jesus Christ.*

YOU have learned that the substance necessary for the materialization of your prosperity is all about you. You should not look to persons, to things, to conditions, to your salary, or to your income for your prosperity. Your real prosperity is in the vast realm of ideas; thence comes your power to mold the ever waiting substance about you. When all men recognize that they possess this power they will no longer need banks in which to accumulate stores of gold. Gold is beneficial to men only when they use it to better the race of man. Gold is of no benefit to any one when it is used only to attract more gold.

Good business men are realizing this truth. They are finding real prosperity, more success and happiness, in sharing with their employees the surplus from their business than they have ever found in any other way. Some one has expressed his conception of prosperity thus:

A man can eat only so much, and the same applies to every other need of life. Above a certain sum, the remainder is luxury and waste. Also it adds anxiety and the grind to make more. It is a glorious thing to have money. It is bad when money possesses the man. This is a joyful world in which to live, but its real joy is in ability to aid others and

extract the good will of your fellows. You don't need to be a millionaire in order to have this kind of joy.

Why should men waste gold by putting it in storage? Why should they convert their energies into gold, unless they use the gold to further their development? Better than the storing of gold for future use is the knowing how to get gold when one needs gold.

Henry Ford has a true conception of the purpose of money. In the latter part of 1927 Mr. Ford purposely delayed the production of his 1928 model car. The delay is said to have cost him more than one hundred million dollars. That loss of money worried other persons; Mr. Ford did not worry about it at all. He said this of the persons who worried about his "loss" (says an article in *Forbes Magazine*) :

"What in the world did they think we wanted of that money? . . . Did they think we wanted to keep it in the banks? The only reason whatever for laying up such a surplus is to have it when you need to use it; and no one could use money in such amounts upon himself . . ."

Mr. Ford felt that the reorganization of his selling force, which caused the delay in his plant, did more good for his business than would have been done by the more than one hundred million dollars that he might have put in the bank had the delay not occurred.

When men get the right conception of money they will not hoard it. When they place principles before symbols they will know how to produce symbols at the very time they need symbols.

Even chemists prophesy—and their prophecies are based on facts that they have already proved—that some day men will be able to transform the base metals (lead, for instance) into gold. This belief, under the name of alchemy, was once ridiculed. However, both the modern chemist and the modern metaphysician consider that the only sensible conclusion as to the composition of things is that all things come from one source. At this conclusion all will eventually arrive, although they may come by different roads.

When man learns all about Mind he will not have to give his attention to things; he will be able to wield the power that produces and controls things. Something of this power must have been known by Jesus of Nazareth, for He was able to increase a small amount of food into enough to feed a multitude; also, at a moment's notice He was able to cause the appearance of gold with which to pay a tax to Cæsar.

We do not yet know the Power as Jesus knew it, but little by little we are learning to apply the principle that He applied. By using it in small ways we shall some day be able to use it as He used it. We shall use it to do even greater things than He did; He has promised us that. We believe that physical scientists will some day be able to explain His so-called miracles as results of natural laws; men will then think it ridiculous that such natural results were once called miracles. Even today men are doing the "impossible" things of yesterday.

Consider the remarkable progress that man

makes daily. Be on the alert for new understanding. Be ready to accept and to take advantage of the things that you learn.

When man recognizes that his wealth is not in money, but in the storehouse of rich ideas, he need never be distressed by what is one of man's greatest problems today: the problem of money—the struggle to get it when he lacks it and the worry of caring for it when he has too much of it. He can have complete peace, for he will not have to worry about safeguarding an accumulation of material treasures. An old proverb puts the same thought in another way: "A potter sleeps soundly, for thieves will not steal his clay."

How few persons draw on the bank of the mind when they want money or other things. How few persons use their ideas. It has been estimated that out of a hundred persons only twenty-five actually do independent thinking; fifty out of the hundred use the thoughts put forth by the original thinkers; the other twenty-five do not think at all; they function automatically, so to speak. The last twenty-five cause a low average to be made for the whole hundred.

One very large concern attempted to compute the actual dollars-and-cents value of its employees. This concern had a capitalization of \$20,000,000 and employed 15,000 persons at the time it made its estimate on the cost of its labor. It figured that it made only five per cent profit on the amount it had invested in its employees. The manager of this business said: "We could do twice as much business and make twice as much money with our present

equipment if we could get the full coöperation of our employees." He was asked why they could not get the full coöperation. "We cannot make them think," he replied. "We have men on whom we make 100 per cent, but to offset it we have men on whom we lose money. We haven't a single employee to whom we wouldn't rather pay twice as much as he's now getting, and we could pay all our employees, outside of our executives, much more than they're getting, if they would think when they work."

If the average employee is so poor an investment to his employer, who actually goes to considerable expense to develop the powers of the employee, how poor an investment the average employee must be to himself.

If you are not doing well financially, you probably have only yourself to blame. Are you looking to another for your wealth, for your well-being? Are you looking to things as the source of your prosperity? Are you letting the wealth in your rich bank of ideas lie idle?

"Let us then be up and doing." Let us think. An old proverb says, "It is stupidity to suppress what comes into one's mind."

Do not be covetous of another's idea. All have access to the same great storehouse. Two Truth students, a man and a woman, were once talking. Both were interested in writing. The man had expressed an idea which so greatly appealed to the woman and seemed so appropriate to an article that she was writing that she wished to use it. She asked her friend whether she might use it. "Why, cer-

tainly," he replied, "I do not need to save it. I can get many others just as good if I need them." His answer, however, had an unexpected effect upon the woman. She blushed. She actually felt ashamed to be thus gently reminded—though the reminding was unintentionally done—that she too had access to good ideas through the realm of mind and did not need to use her friend's idea.

Do not hesitate to give forth a good idea where it seems to be helpful, and remember that you are just as able to contact good ideas as another, for all are children of God, to whom He gladly speaks if they but listen to Him. Sometimes His children think it much easier to listen to one another than to Him; but that is before they know Him well.

You will be amazed at the marvelous things you can do when you try. And you can do them without drudgery, if you will give your ideas plenty of room in which to grow. Man is not meant to drudge. Machines—the products of men's minds—are replacing men's drudgery. It appears that some day all labor will be done by machinery. Man will have only to push a button here, pull a lever there, to be blessed with the good things of the earth. But first he will have to think. First he will have to realize the truth of the Psalmist's words: "How precious also are thy thoughts unto me, O God! How great is the sum of them!"

You need give no concern to the rich returns that will come to you, if you will use your rich ideas. If you apply yourself to the cause, the effect will take care of itself; it will have to follow. If you put your rich ideas into expression, the results

will come to you in measures so richly abundant that you will be amazed and immensely pleased, although even the great pleasure of receiving the effect will be exceeded by your pleasure in working with the cause.

Meditate often on this thought: *I am profitable to Him who has invested in me His own rich substance. I believe in my abilities. I think, and I put my thoughts into profitable actions. I am a good investment to my employer, to myself, and to my Creator.*

We want you to be happy. Why not try the suggestions offered in these lessons? They will work for you if you apply them.

LESSON 6

TAKING THE FIRST STEP

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over.—*Jesus Christ.*

BEGINNING with this lesson you are asked to put in practice the Truth method of finding prosperity. Heretofore the lessons have dealt mainly with reasons rather than with methods. We have tried to explain something of the reasons so that you will not need to follow the method blindly. We have tried to show you that in following the teachings of Truth you are following a method that is sound and in accordance with the findings of men, whether the finder be natural scientist or psychologist, business man or dreamer, plumber or poet, rich man or poor man. In all ranks of life men are finding that one great principle underlies all their comings and goings. If seekers have not found this one principle, it is not because they have sought in wrong paths, but because they have not sought far enough, for the one principle is the basis of all life.

Know, then, that God's one great principle is governing your life, whether or not you are aware of it. Remember that your human strength is as nothing compared to the strength of the great principle. If you pull against it, it will go on without you; but if you have knowledge of it and work with it, it will take you by the most direct route to your goal.

However, if you still entertain doubts, accept this great principle on faith. Lay aside all preconceived beliefs, all prejudices, and try the Truth method. Try it at least for a few months. If you do that, the good results that will come to you will keep you using it. However, if you use it with doubt, with unbelief, with prejudice, it will not bring you much in the way of successful results. We cannot remind you too often of the words of the greatest Teacher: "According to your faith be it done unto you."

With an open, receptive mind, with a willingness—even an eagerness—to try your powers, begin now the conscious practice of the great principle of life, upon which is based the law of prosperity.

What is this principle? It is this: "*Give, and it shall be given unto you; good measure, pressed down, shaken together, running over.*" Whether you are conscious of the fact or not, everything that you possess has come to you because you have given its equivalent in some form. Perhaps you have given only a thought or a word—but thoughts and words are things in the process of formation, and every one of them counts. Since you possess this mighty giving power, give it in such a way that it will bring you what you want.

At first consideration the law of giving and receiving appears to be a two-way law. You may think that you should divide your efforts—spend half on giving and half on receiving. That is another illusion of the senses. It is somewhat like the proposition of heat and cold, which we mentioned in a previous lesson. If you wish heat, you work

with the principle of heat and the other part of the problem takes care of itself. In the case of giving and receiving, work with the principle of giving and the receiving end takes care of itself. In fact, the less attention you give to the receiving end the better it takes care of itself to your advantage. If you put all your energy into thinking of receiving material things, you will probably receive them, but you will not enjoy them. Persons who concentrate on receiving are usually of such a disposition that they cannot receive happiness. They are mercenary and selfish. Says John Carlyle:

The generous man is happy. The stingy, sharp-eyed, selfish man never is. . . . The man who is forever seeking a mean advantage wins a mean return. He huddles in corners with others like him. . . . They may make money but it is little money. . . . It is the man who gives freely who shares the better things of life. Not the gift of money alone but of himself. He is open, candid, helpful. His eyes are frank. His laughter is infectious. He is not depressed by a consciousness of meanness. . . . Others share their good things with him because he shares freely with the world.

Even men whose interests are mostly in the financial world know the practical value of giving. Interesting to the student of the mind is a little story about John D. Rockefeller. Mr. Rockefeller has not always been rich; in fact, he was once quite poor. But even when he was most impoverished he kept a ledger in which he showed both his receivings and his givings. Showing the importance he attributed to giving, even when he had little to give, are these words entered in his ledger: "I believe it is a religious duty to get all the money you can, fairly and

honestly; to keep all you can, and to give away all you can." It is estimated that thus far Mr. Rockefeller has given away more than one-half billion dollars.

The very first thing for you to do, if you wish to receive something good, is to give something good. This does not mean that you are necessarily to give money, or to work overtime—although it is good for you to give those things. One wise person has suggested:

Whatever be thy longing or thy need,
 That do thou give;
So shall thy soul be fed, and thou, indeed,
 Shalt truly live.

Perhaps the very best thing you can give is an idea, because an idea is the very substance of prosperity and will bring threefold prosperity back to you—spiritual, mental, and material—which certainly has all the ingredients of happiness.

Ideas, elemental intelligence, as we have already brought out, are the nuclear centers around which substance forms. Persons who are fired with their ideas are the persons who get ahead, who furnish the power for the forming of substance about them; or as one of our poets has said:

Such earnest natures are the fiery pith,
 The compact nucleus, round which systems grow;
Mass after mass becomes inspired therewith,
 And whirls impregnate with the central glow.

Perhaps you may think you have no available ideas. If you have an ideal, you have an idea. Is there any person who has no ideal? We believe not. Most persons realize that they have ideals,

but few put their ideals into expression—and therein lies their lack of material prosperity. In reality they are rich, but they do not give their riches forth (convert their ideas into usable forms). Few persons, if any, are yet ready to live altogether in the ideal state.

How can you express your ideal? Perhaps in your present environment you think you have no call to express your ideal. Do not let that hinder you. Express your ideal in some way, and if it is not in keeping with your environment, your environment will change; remember that.

In what way can you express your ideal? In the way that shall be revealed to you. Does that sound mystical? It should not, for every day people receive little urges, almost little pushes, into expressing the desires of their hearts, yet many do not heed these urges. Fear, lack of faith, pessimism, laziness, listening to the advice of other persons or to the advice of the sense man, are some of the many little devils that people make to keep them from their prosperity. Some persons so dull their sensitiveness that they do not even feel the little pushes; eventually they think that they are no longer divinely guided. In a later lesson we shall take up at greater length the inner guidance, for it is important in the getting of prosperity.

We once read a story that vividly portrays the law of giving and receiving. The story is fiction, but good writers know the great law and see evidences of it in life; on these evidences they usually base their stories. The story to which we refer runs somewhat as follows:

A wealthy young man greatly admired a young woman. He could well have afforded to give her real jewels had he so desired; however, he knew that she did not know the difference between paste diamonds and real ones, so he sent her an ornament of paste diamonds. The girl valued the gift very much, not because of its supposed material value, but because it came from the young man, for whom she had great respect. She never learned that the gift had almost no material value. Years passed and she and the young man ceased to communicate with each other. The young man suffered a financial loss and became needy. The young woman heard of his need and was glad of an opportunity to help him, so she sent him the paste jewels. Truly what a person gives out comes back to him.

Do not make the mistake of thinking that you can fool divine law. Divine law demands purity. Said Micah, "Shall I be pure with wicked balances, and with a bag of deceitful weights?" Prosperity must be honest. No matter how fine your gifts may be, in material form, the law recognizes only true honesty, only the good of you that goes with your gifts. Therein lay the great worth of the widow's mite. Gifts, without the real of you, bring you no lasting results. Know the truth, as spoken by the Christ, in the "Vision of Sir Launfal":

The gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me.

LESSON 7

HOW TO RECEIVE

Influx is conditioned by efflux.—*Emanuel Swedenborg.*

ONE of the greatest hindrances to a person's getting what he would like to have is that he thinks too much about getting it.

The Hindus have a saying, "One person gets pearls without asking, and another cannot even obtain alms by begging." That saying is an illustration of the law of giving and receiving. The person who gets pearls without asking has put his thoughts on giving—he has given the equivalent of those pearls in love or in some other good expression. We all know persons to whom we like to give because they have inspired our love. The person who cannot get even alms by begging has put all his thought on begging; he has given nothing but negativeness. How can he expect to receive?

The law of giving and receiving will solve your every problem. It will not only solve financial problems, but it will solve the other problems of life. Do you seek the solution to some personal problem? Take your mind off the solution; go forth and help some other person who has a problem. When you have done that, you will find your own problem either solved or made easy. Sometimes you may seem to be unable to get your problem and its possible solution out of your mind. In such a case,

try putting your problem on paper. Pencil and paper are marvelous trouble solvers. When you have put the problem on paper, pretend that it is another's problem. Write the imaginary seeker an answer of help. When you can look upon the problem as if it were another's, you can more readily see its true solution. It is always easier to give good advice to another than to oneself. When your thoughts are filled with self, they are not receptive to divine guidance; when your thoughts are of another, even though that other be an imaginary person, they are thoughts of giving. Thoughts of giving, when free from thoughts of self, are true solutions to problems. Try giving when you have a problem. You will like the results.

Have you ever thought and thought about something you wanted and tried to make it come to you? Then, when it seemed about to come, has something happened to keep it from you? Have you thought it lost to you and forgotten about it, and a little later received it unexpectedly? Wasn't it provoking to have it come so late, especially if you no longer wanted or needed the once-desired object? Why couldn't it have come sooner? It came to you because you were using the law—but it came late because you had used only part of the law: You thought about the thing you desired; you drew it toward you; but also you tried to force it to come in the way that you thought it should come. By doing that you were making it take a roundabout way to you.

When you desire something your natural expression of desire is enough to bring it to you; you

do not have to use force. If you would have the good things of the earth, express good freely without thought of selfish gain; the good things will come to you in natural ways—and they will come when you can most enjoy them.

When you learn to work with the giving end, and know that good results must follow, life becomes a thrilling adventure. Around every corner good things await you—much better things than you could have planned by yourself. It is fun to note how much better these things are than those of which you dreamed before you learned to attract things in the Truth way.

When you feel tempted to force your good to come to you, promptly remind yourself of how much better that good will be if you allow it to come of its own accord. Think of the thrilling adventure of giving. Watch the good things trying to overtake you.

How can you keep yourself from thinking about receiving? By becoming so interested in giving that you give without even realizing that you are giving. It is said that to give quickly is a great virtue. It is a virtue not only in an abstract sense, but in the practical returns it makes to the giver. It is indeed more blessed to give than to receive.

Many persons have found tithing to be a successful form of giving. The analytical type of person may wonder why tithing should seem to be more potent than other forms of giving. Psychologists have tried to find mental causes for the success of tithers. Some psychologists say that tithing gives men a confidence and self-reliance that enable them

to win success. Others argue that successful men who tithe must already have had considerable confidence in themselves or they would not have taken a chance on tithing. Still others insist that ability has little to do with the success of the tither; they attribute the tither's success to a seemingly mystical power; they cite instances of tithers whose prosperity has come in unexpected ways, such as through the finding of oil on their properties. Natural self-reliance does not account for such "luck."

On first consideration one might think that he should tithe only when he has a plentiful supply of good things. However, such a policy would not be in accordance with good business sense nor with the experiences of those who have tithed when they were in debt. The best business men believe that they should advertise in dull times. Many a dealer has gone further into debt in order to get out of debt—and has profited thereby. Would it not be foolish for a sick person to say that he will wait until he is well before he begins to obey the laws of health? It is just as foolish for an impoverished person to think that he should wait until he is prosperous before he begins to try to attract prosperity. "They that are whole have no need of a physician, but they that are sick."

Those who become prosperous from their tithing do so because they do not expect any selfish results from giving their tenths. They send their tithes out, knowing that they will do good somewhere, but they do not dictate where or how that good shall be done; neither do they demand that the good shall return to them as individuals. Con-

sequently the resulting good can take its natural course, which is to give the greatest good to the greatest number, increase itself, and make its way back to the giver.

Tithing without the true spirit of giving brings little return, if any, to the giver. But most persons find rich returns from tithing, because they find it easy to give of themselves with their tithes.

LESSON 8

DOES SAVING PROMOTE PROSPERITY?

All the good things of this world are no further good than as they are of use.—*De Foe.*

BEFORE saying that we believe that one should or should not save his money in order to become prosperous, let us look up the word "save" in the dictionary. Some persons think that to save means to hoard and to skimp. Others think that it means to be economical. This is what Webster says about saving: To save means "to make safe"; to make safe means "to make free from harm or injury." Surely we all agree that prosperity should be free from harm. The question, therefore, that we must decide is whether accumulated money is free from harm. If it is not free from harm, then it is not true prosperity, is it?

Suppose, however, that you think that much money will make you happy; you want to know whether you should save in order to get much money. Our answer is that if one saved his money, some day he would have a considerable amount of it; but it also is true that there is another way by which a person can get money—much more money—than he can get by saving his earnings. That way is by spending his earnings, provided that he spends them wisely. Jesus made a declaration that contains something of our meaning: "Whosoever would save his life shall lose it: and whosoever shall lose his

life for my sake shall find it." Let us make His meaning apply to money by stating it in this way: Whosoever hoards his money gets no real benefit from it; but whosoever loses (looses, lets go of, spends) his money for the sake of doing good finds true prosperity.

Jesus went farther than telling us how to get things; He cautioned us not to seek things that would make us unhappy. He asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—that is, what good would our gainings do us if through them we made ourselves unable to enjoy them? We should, in all our seeking, never lose sight of our real purpose, happiness.

Some persons find the pot of gold, but they miss the rainbow. They always miss the rainbow if they look harder for the pot of gold than they look for the rainbow. And how can they see the true worth of the gold without the light of the rainbow? Gold alone never made anybody happy. For one to enjoy money, one must have a happy disposition. Therefore if you want your accumulated money to give you happiness, be sure to collect it in righteous ways, in happy ways. Do not think that you can build a future happiness on something that is not giving present happiness. Be happy as you go—and you will be happy later on.

There is nothing wrong about having much money or about wanting much money. We have heard some persons say, "Money is the root of all evil," and they thought that they were quoting Scripture. The Bible does not say that money is the root of evil—it says that the *love* of money is the

root of all evil. (See I Tim. 6:10, Authorized version.) The evil lies in putting money first, in having a money god placed before the one true God—and therein lies the evil of saving.

The person who believes in saving his earnings may at first have the right thoughts about saving. He may intend to save that he may do some later good. But too often saving becomes such a habit with him that he puts all his attention on saving and loses sight of his real purpose. Such a person usually keeps on saving even when he has accumulated money enough to carry out his original purpose.

Remember that anything that is saved is likely to get rusty—even saved ideas. You should put your good ideas into work as soon as you receive them, for then is when they strike you most forcibly and you will put most into their expression. When you decide to keep a certain idea until a later time, you are simply postponing your prosperity. Back of that idea are many other prospering ideas, but these other ideas cannot come forth until release of the first idea releases them.

Do not be selfish with your ideas. So soon as you share your good idea with another, any number of new ideas take its place, and you are the richer thereby.

Everything that we do does something to us. The person who saves, who continually sets aside so much for this and so much for that, who is always counting his pennies, gradually gets into a penny consciousness. The penny consciousness envelops him as a fog envelops a city and beclouds everything in it. The constant saver may become rich

in dollars, but all his life he is likely to see the things of his world through the fog of counting, counting, counting, and he will be looked upon as a small person. He hopes to achieve freedom through saving, but he achieves slavery instead—slavery to the saving habit. Perhaps you see victims of the saving habit among persons of your own acquaintance.

A certain man was once quite poor, but he determined to become rich. He saved everything that he could utilize; especially he saved string. He worked hard—and he saved—and he did accumulate many dollars. But when he might have been enjoying his money and developing his mind and broadening his life by his riches, he was bothering the employees in his office by going through the wastebaskets, hunting string—string that he could not use—string that he knew he never could use. He literally had tied himself down with string. He thought that he could not bear to see anything going to waste. Little did he see the real state of affairs. Little did he realize that he was wasting his own energies and missing the big things of life because he was so busy with the little things. — —

You may ask whether we think that this man would have gotten wealthy if he had not gotten into the saving habit. We believe that he would have. He was a hard worker. Also it was all right for him to collect string so long as he was using string, but when he put time and energy into hoarding string—time that he could have spent more profitably in other ways—he was doing himself a great injustice. He was not saving string—he was wasting it.

If you can become a better person by spending your money, then spend it. To save it and not become better would really be wasting it. A penny saved may be a penny earned, but also it may be an opportunity wasted. Money spent on good books—if something worth while is learned from good books; money spent on good clothes—if one's spirits are raised by good clothes; money spent on travel, if travel gives a wider vision—such spending of money is not extravagance. Extravagance is determined not by the value of the thing spent but by the value of the thing purchased.

The United States has become the "cynosure of neighboring eyes" on account of her prosperous condition. Consider for a moment how she has built her prosperity. Has the United States hoarded and skimped? No; she has spent liberally, has freely used her substance: her lands, her money, her ideas, her people. She has put billions of dollars into her developments, but she has realized trillions from her investment. Whenever she has spent freely but wisely, great have been her returns.

We have heard a story that runs something like this: A china pig—the kind that has a slit in its back and is used as a bank—was once greatly grieved because it was empty and could not rattle. Some one dropped some coins into the pig; then it rattled and jingled whenever it was moved, which made it very happy. Finally so many coins were put into the pig that there was no room for them to jingle; then the pig was grieved again. "With all this money in me," it complained, "I cannot see that

I am any better off than I was when I contained no money at all."

That story, foolish as it may sound, carries a lesson for us if we will see it. When one does not use his money, but saves it for the sake of having a great sum of it, he is little or no better off than he would be if he had no money at all.

Owen D. Young, well-known lawyer and financial adviser, says this of saving: "If one spends what he should prudently save, that certainly is to be deplored. But if one saves what he could prudently spend, that is not necessarily to be commended."

In other words, spend, but spend wisely: save, but save wisely. How shall you be wise? The next lesson will give you some hints about finding wisdom.

LESSON 9

LISTEN TO THE INNER VOICE

God speaks to us in silence, in the still
Sweet twilight of the spirit, where we feel
The music of His whisper softly steal
Through Being's deep immensity, and fill
Us with the peace we may not understand.

—*Marvin Luter Hill.*

SURELY every one will agree that Solomon was right when he chose wisdom before all other gifts.

The Scriptures tell us that because he chose wisdom, other gifts were given to him also. His wisdom helped him to develop his other gifts—do you not read this in that Scripture text? Solomon was a rich man. Wisdom can bring riches to the wise. The maxim, “With all thy getting get understanding,” was not said simply for the nice sound of the phrase; it has deep meaning. It might also be said thus: “To enjoy thy gains, have understanding”; but, what is more to our purpose in this lesson, it might also be said thus: “To get what you desire, first get understanding, or wisdom.”

How shall you get wisdom? Shall you read books? Shall you study the methods used by others whose riches are said to have been gained in wise ways? Mere reading and studying will do you little good; you cannot profit by others' wisdom unless you waken your own understanding. The

most good that your reading can do you is to awaken your own dormant wisdom.

Read part of that last sentence again: "your own dormant wisdom." Therein lies the key to this lesson: You already have wisdom. If you are getting no benefit from your wisdom, you surely are not using it. Your problem—rather your opportunity—is to awaken your wisdom, to get in touch with it, to "stir up the gift of God which is in thee."

Do you doubt that you have this great guide within you, which knows all, sees all, hears all, and can point the way out of any dilemma, can direct you to untold riches? Great as your doubts may be, even you have consciously contacted this wisdom at different times. Perhaps you have called it a "hunch," intuition, or the "still small voice." It is the instinct of animals; it causes birds to fly south when winter approaches, the cat to come back, and the moth to find its mate that may be miles away. Sometimes in cases of accident it causes you to take the only step that could save you; it saves you in spite of yourself. Some call it conscience, but it differs from conscience. The inner voice is the urge to act rightly. Conscience is the voice that reproves a person when he has not obeyed the urge.

You may ask, "If I have this great faculty, why does it not guide me all the time?" It will guide you all the time if you will keep in touch with it. It is of higher character than human reasoning power; therefore do not expect to contact it by seeking it through physical ways or mental ways. If you dragged it down it would be no better than the

reasoning power you already know. You must lift yourself to its level. How shall you do that?

Your past experiences may give you some clew. Did you, in your school days, ever encounter some problem in mathematics over which you worked and worked, but could not solve? Did you finally give it up and retire—and receive the solution in the night? Where did that solution come from? Why did it come in the night? Why did it not come when you were so diligently seeking a solution?

Or have you suddenly awakened in the night with a brilliant idea, an idea seemingly new and pregnant with rich possibilities? Where did that idea come from? Why did it come like the blossoming of a night-blooming cereus? Why did it not come in the daytime when you would have been more willing to act upon it?

Sometimes those night-illuminating ideas are so persistent that they do not let a person sleep. Fortunate is the person whom they keep awake, for they finally force him to rise and put them down on paper or to convert them into some other tangible form for later use. Usually when a person carries out such ideas they lead him on to success. But when a person refuses to recognize their importance and follows the weak flesh back to sleep, he gets no benefit from his sleep-born riches.

Is a person, then, to have his needed slumber disturbed in order to let inner wisdom lead him to prosperity? No, indeed. If an idea can "speak" at night, it also can "speak" in the daytime. The fact of the matter is that ideas are "speaking" all the while; we miss nearly all of those that "talk" in the

daytime; we get only a few that "talk" at night. To understand how to receive ideas that we may be missing, let us consider how we receive those that we do get. In other words, why do ideas seem to come in the night?

The still, small voice can be heard only in stillness. Do not mistake this stillness to mean the stillness that comes from absence of noise; it is rather the quiet that comes from the stilling of conscious thoughts, of impressions based on the outer world. In its present state the world is filled with false appearances; therefore most of our thoughts are based on falseness; they are not dependable guides and they bring us incorrect solutions to our problems. But at night we go to sleep; that is, we are no longer under the guidance of our falsely-formed thoughts and reasons. Then true intelligence is no longer held captive. It is no longer confined to the inner; it is allowed to permeate the outer. It molds itself in outer ways only according to the molds that it finds waiting. If one has sent forth a call for a solution to a problem, the inner intelligence fills that mold; when the individual awakes, he finds his problem answered. It is best for him to record that answer immediately; so soon as he begins to stir up his false thought-world again, he buries this real answer; in other words, he forgets it. Something similar takes place when one's slumber is disturbed by a brilliant idea. Such ideas are usually connected with an ideal that the individual has long held. His conscious thoughts of his ideal have formed the mold; inner intelligence fills the mold when it is not

kept out; the result is a sudden understanding of how to accomplish some worthwhile thing.

Almost every one has had the experience of waking himself at some unusual and set hour without the aid of an alarm clock. Indeed, we are told that this can be done without fail if one will, after retiring, express such a desire. A person need not continue expressing the desire until he falls asleep; his one expression is said to be sufficient. After he has held the thought that he wants to rise at a certain time, he should cause his mind to dwell on peaceful and sleep-bringing thoughts. We are told that this method of waking oneself at a certain time always works when one applies it correctly.

Do you not see that the inner voice speaks according to the law of attraction? It is a perfect example of Jesus' teaching, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

You make your own tools to carry on your great work of living. Your tools are the habits that you form by your thinking. If you make poor tools, you greatly handicap the performance of your work. Every thought that you think makes a little groove (so to speak) that leads you whither you are tending. Every thought that you repeat deepens its particular groove. Your purpose then should be to form grooves that lead you to live your life in a happy way. When you think continually on worldly things—which are inharmoniously formed because they are worldly—you cause the formation of grooves that lead you to inharmonies. Thus do you become like that which you behold. But if you

think on life as you would like to see it—pleasant—then your thoughts form grooves that lead you into pleasant experiences. For this reason it is well for you to observe the practice of going into the silence. During your silent periods, when you meditate upon perfection, you can form habits that counterbalance the habits that you have formed by contemplating the world of appearances. In the silence you can form paths by which you may go at any time to consult the inner Intelligence. By observing periods of meditation, you can make it possible for the inner voice to speak to you at any instant, whether you dwell in the midst of pandemonium or are "far from the madding crowd's ignoble strife."

Why then, you may ask, should one not dwell constantly in meditation. One could, perhaps; but it would no more be right for a person to slight the physical world than it is right for him to slight the Spirit, for both are of God. He who dwells unduly long in meditation is likely to look upon his body as evil, which is not in accordance with rightful laws and purposes.

The whole man is to be redeemed. In the silence one finds the substance of that which he is to put into expression in his physical life. The purpose of life is not to raise a few individuals, but to raise the whole created world to a higher realm. The biologist claims such upliftment as the purpose of what he calls nature; we call it the purpose of God. If a person dwelt always in the silence, he would not be sharing with others his benefits of the silence. Selfishness is not the purpose of life; therefore it would not be good for one to dwell continually in

meditation. If one is to accord with God's purpose he should discover good, and put that good into expression in the world for the benefit not only of himself but of all others.

If you would be prosperous—and happy, too, remember—place your call for wisdom with the Great Receiver of calls. (This is prayer, no matter what the form in which you do it.) Then make yourself receptive to His infinite intelligence by engaging frequently in meditation, and He will surely speak to you.

Sometimes a person asks how he is to know whether the voice he may hear is the voice of Spirit. There is, of course, the danger of one's mistaking one's own fancy for the speaking of the Voice. This must be guarded against. One should not try too hard to hear; a forced hearing is usually a mental hearing, based on the world of appearances, therefore undependable. The same rule applies here that we stated in a previous lesson: Work with the giving end and the receiving end takes care of itself. Keep doing your part, keep in touch with your higher self, keep expressing your higher self, and you will hear the Voice. Business men often hear it through "hunches." A certain business man says that when he has some plan in mind, he puts the entire proposition up to his better self and his plan either "clicks" or it does not "click." If it "clicks," he knows that he may successfully go ahead with his plan. The inner voice has spoken to him.

Many persons rely religiously upon "first impressions." We have not accidentally used the word "religiously," for first impressions are often the ut-

terances of Spirit; one receives these spiritual or "first" impressions when his sense mind has not yet had time to form its deductions from the world of appearances, and is therefore receptive to Spirit's voice.

Usually a person knows what is right for him to do and what is wrong. He would always know the right if he would consider only the simple law of actual righteousness. Worldly laws are complex; when a person depends entirely upon them for guidance, no wonder that he is often confused.

If you continue to feel that you should act in a certain way, regardless of the fact that reason tells you to act in some other way, you should, we believe, follow the feeling. Remember that your reasoning faculty knows only by experience; it knows only past and present. Infinite intelligence, of which your feeling, or intuitive faculty, is part, knows the future as well as past and present. More correctly speaking, we say that in infinite intelligence there is no time, for time is an invention of the reasoning faculty.

Children are often more receptive than adults to the inner voice. Sometimes a child forms an ideal which haunts him all his life, speaking persistently for expression. A call of such persistence should be recognized and obeyed, for it undoubtedly will lead to happiness the one to whom it clamors for expression. Many of the world's greatest men have developed their genius, even late in life, because they listened to the insistent speaking of their inner voices.

We read recently of a man who was forced to claim success and prosperity because of an inner

urge. As a child he visited a relative who raised onions. Such an occupation would not appeal to very many children—or to many adults. But this lad got the idea that he could make a success of raising onions. However, he went into an entirely different kind of business when he grew up. But always the Voice spoke to him of onions. Finally he listened, and bought a few acres which he planted in onions. The Voice told him of a good way to advertise his onions. He now owns thousands of acres of onions. His success in raising onions has been phenomenal, and it might be said of him, “He knows his onions!” Where he had a fair living before, he now can enjoy luxuries if he cares to—all because he listened and obeyed the inner voice.

Our inner intelligence will carry us to prosperity if we will place our calls, listen for the Voice, and obey its instructions. Let each reader adapt the following prayer to his needs:

Infinite Intelligence: I desire to . . . [state your desire]. I call upon You to instruct me how to carry out this desire in accordance with righteous wisdom. I do not try to force Your answer, but I am receptive to Your advice and I will act as You direct me.

LESSON 10

MUST YOU WORK HARD?

Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
--*Jesus Christ.*

WHEN you have hearkened to the inner voice and it has given you an idea that you feel will lead you to prosperity; when you have thanked the inner voice and asked its guidance in carrying out the idea and have indicated your willingness to be guided, what next shall you do? Shall you bend every effort toward the materialization of that ideal? Shall you work toward it night and day that you may the quicker realize it? Or shall you, having started the formation of the nucleus, idly fold your hands and wait until your good grows into visibility?

At this stage of their demonstrations many students of Truth are puzzled. They seem to see two paths before them and they do not know which one to follow. One student has objected: "You are always urging a person to carry out his good ideas, to give good and in return receive good; yet on the other hand you seem to teach that one does not have to work; that people are meant to be like the lilies that toil not, nor spin, yet are prospered. How do you account for these seeming contradictions?"

Consider, indeed, the lilies of the field. Surely

you agree that the lily is a God-made thing and that so far as is known, it exists in accordance with God's laws. Therefore in following the law that the lily follows, you may be sure that you are following a spiritual law.

The lily has its ideal, an ideal given to it by infinite intelligence. Its ideal is to flourish, to blossom in beautiful raiment, to give perfume, and to bear seed. The lily's every instant is devoted to expressing this ideal; every moment it is working, but it is not laboring. "They toil not": that is, lilies do not drudge; "neither do they spin": that is, they do not expend unnecessary efforts. The lily does not waste its time in doing things that would not further its purpose. Its work, being natural, Godlike expression, does not seem like work. The lily's work is in *being* rather than in doing.

You may ask: "Do you call it work to do what the lily does?" Do you wish that you had no more work to do than a lily has? But seriously consider the lily. What does a lily do? Does it simply grace its stem all day in idleness? No; it does a work that man's brain has never yet been able to fathom nor his labor to equal. By means of its green leaves the lily makes food from sunlight, water, and carbon dioxide, an accomplishment that men would give millions to know how to achieve.

Some day men too will learn how to draw their food from the ethers as does the lily. You can easily see what that will mean. The millennium! No need then for money, banks, commercialism. All that we can possibly want will be at hand—is

even now at hand; all that we lack is the understanding of how to use it.

"But," you may object, "what good does that do me *now*? Until I learn the secret of the lilies of the field, I shall have to keep on working, and working hard, if I am to prosper, shall I not?" The answer is that life and work are synonymous terms. As long as you live, you will have to express life—but you need not work "hard."

What is work? J. C. Maxwell, one of the greatest modern physicists, gives us something to think about in his definition of work. He says: "The transactions of the material universe appear to be conducted, as it were, on a system of credit. Each transaction consists of so much credit or energy from one body to another. The act of transfer or payment, we call work."

We see life as a series of transformations. All these transformations come through the exchanging of energy. If you do not now have that which you desire, there is only one way for you to get it: by changing some of your energy into that which you desire. This changing we may call work or expression. If we exchange wisely we get our desires; if we exchange foolishly we do not get them. Truth teaches us how to utilize our energies wisely.

Work, then, is a transfer of energy. The act of living, itself, being nothing more than the act of continually transferring energy, is continuous work. "My Father worketh even until now, and I work," said Jesus Christ. "Not to be occupied and not to exist," said Voltaire, "amount to the same thing." You may be occupied in ways that harass you; or,

like the lily, you may be so occupied that expressing life (work) is a constant joy.

A physician tells of a boy who became seriously ill. Examination by a nerve specialist revealed symptoms of overwork. The doctor rebuked the parents for letting the boy overdo, but the parents said that he had done nothing except to bring a pail of water each day from a spring a quarter of a mile from his home. After a number of questions the doctor learned that the boy so disliked this task that each day he put it off as long as he could. But in his mind he was continually thinking of carrying that bucket of water, so that his body reacted as though he had actually been carrying water all day.

It is not always a person's work that exhausts him. Upon his attitude toward his work largely depends his physical reaction to it. A person can literally wear himself out doing nothing. "It is not movement that destroys the machinery, but friction."

In the truly joyous kind of living you will not dread your work nor will you continually be trying to force the expression of your ideals, but you will live in a state of work that will seem a state of rest. This rest has nothing in common with indolence. The indolent state of mind is negative; if the indolent person does not actually doubt and thereby drive away his good, he at least sunders himself from his good as a child lets a balloon float off into the sky. True rest is a positive state; in it one continually lives, but in such a way that he continually and unconsciously helps his ideal to materialize. As within the lily is the "knowing" that it will fulfill its final purpose, so within the person in such a state of rest

is the perfect trust that helps to bring about, without drudgery, that which he would have. This is not the trusting bliss of ignorance but is the more blissful trust of intuitive knowing.

You will not get out of working by following the ways of Truth but you will be relieved of all anxiety and stress and you will find happiness and success in your work.

One student has reasoned thus: "Even if I do not give any service, that fact should not keep my good from coming to me, if I have faith and vision intense enough to co-create with God." This reasoning is incorrect because it is contradictory in itself. Faith and vision, "intense enough to co-create with God," must include service. If you do not serve your ideal (try to express it—work for it) you have little faith in it. He who has faith in his ideal needs must serve it. Again, if he labors, drudges, for his ideal, that too belies his having faith in it. Service done entirely for the sake of an ideal is so joyous that it is not labor. One who has real faith in his ideal so trusts the outcome that he does not feel it necessary to use such force that he temporarily exhausts his powers. For him to use force would indicate that he doubted.

When you intentionally produce a certain kind of flower, you first *desire* that kind of flower; then you *plant* the seed of that kind of flower; you do not try to force the plant out of the seed, but you *expect* it to grow; you *trust* in its growth, and you *water* it. Likewise, when you desire some certain thing you should not try to force the materialization of your desire, thus exhausting yourself physi-

cally and mentally, but you should calmly assist it by believing in it and by expecting its fulfillment and by putting into joyous expression such tasks as present themselves to you to be done. As the seed brings forth its blossoms and its berries, so will your ideal produce fruit for your harvesting.

When you love your work of expressing your soul powers, you do not drudge or labor, but you do work hard and are not wearied. Your purpose then is to find the work that you love, the work which will support you without your exhausting yourself to "make good." How shall you find such work? That question will be considered in the next lesson.

LESSON 11

WHERE IS YOUR RIGHTFUL PLACE?

Thou hast been faithful over a few things, I will make thee ruler over many things.—*Jesus Christ.*

FORTUNATELY for the development of the human race, man is always striving for a position that he considers better than the one he is occupying. Man's urge to better himself baffles many a scientist. The scientist is forced either to ignore the urge or to admit that the urge comes neither from man's experience nor from his reason; man possesses it innately. Many a scientist who at the beginning of his research has claimed not to believe in God has finally admitted that his study of visible things has caused him to believe in things unseen. It has caused him to assert that an invisible power guides the universe, caused him to know that man is more than flesh and blood, bone and brain; he knows that at least part of man is divine.

Do you not continually look ahead to something better than that which you now claim as your own? Something tells you that you were meant for a place that is better than the one you now occupy. You probably call this better place your rightful place and believe that if you could attain it you could be successful and happy.

You are right in desiring something better. You are right in affirming that you can be successful in

your rightful place. Let us consider: what is your rightful place? One of the most common meanings of the word "right" is "conformed to justice." Your rightful place, then, is one that you attain justly. What are the means by which one attains anything? One attains only by thinking, speaking, and doing.

How did you get into the position you now occupy? Your present condition has come to you because of what you have been thinking and speaking and doing. In other words your present condition has come to you as the just result of your thoughts, words, and acts. That being true, your present place is yours according to justice; *your present place is your rightful place*—otherwise it would not have come to you.

However, the place that you rightfully occupy today need not—should not—be your rightful place tomorrow. Remember that your present situation is the result of all your past experiences, *plus your urge to experience something better*—and therein lies your salvation. You cause certain experiences to come to you so that you may know something better than those experiences. Therefore if you would completely realize your ideal, you must make the most of your experiences. If you do not make the most of today's experiences, you will have to repeat the experiences tomorrow. The quickest way to success is to occupy your present place righteously and to its full capacity.

Your thoughts, words, and acts have brought you into your present condition. Thoughts, words, and acts will take you from your present condition into your future condition. The right thoughts,

words, and acts, applied in the place you now occupy, will take you into a more desirable place. By no other means will you achieve permanent betterment.

If you are complaining about your present occupation, you are wasting the very energy that you should be putting into growing out of it; you are making little grooves in your life that lead you backward, not forward.

Do not grieve over your present or over your past, feeling that you have made mistakes. Know that never have you made a mistake. It is true that, in the light of your present knowledge, some of your past acts may look like mistakes; but you should be fair to yourself and remember that in the past you did not know what you now know. In the past you acted according to what seemed best to you at that time. Your experiences have brought your present understanding, and understanding is never a mistake. Knowing these things, do not look with regret upon present or past experiences, but look ahead with increased wisdom, therefore with increased power to achieve. Looking ahead is one way of getting ahead. Increased knowing is another means that will help to get you where you want to go.

If your experiences have not helped you to improve your condition, you evidently have not been making use of your increased knowledge; or perhaps you are not looking ahead.

When you recognize each experience not as an obstacle, not as a waste of time, but as an opportunity for learning something that you need to know, you will set yourself to making the most of that oppor-

tunity. You will apply yourself so well to the task at hand that you will very soon graduate from it into higher work. You will pass from one rightful place into another rightful place.

If you are fearful that you will never reach the place that you would like to have, then again you are blazing a path that leads you away from what you want. If in your haste to reach a better place you slight the tasks of your present place, you are not hastening your progress; you are delaying it.

Man's problem, like a factory's problem, is not so much a problem of applying more energy as it is a problem of not wasting the energy that is applied. By what signs shall you know that you are not wasting your energy in your present place? Know by these signs:

You are growing in your present place if it is interesting to you. We admit that work is not interesting of itself. Man himself is what interests man, because man is the greatest manifestation of God that man knows. When you see your own in your work; and God is never dull. The more wonderful energy in your work, you are seeing God of Him you put into your work, the more interesting your work becomes and the sooner you fill it to capacity.

Are you conscious of the passing of time when you work? If you forget the hours as you work, you are growing in your work. There is no time in Spirit. When you are oblivious of time, it is usually a sign that you are close to Spirit, close to that which brings happiness, true success.

You may object that you need some of your

energy to put into planning future achievements. There is a better way of planning than by using energy in idle fancy or in concentrating upon attaining some position that seems superior to your present condition. You can look ahead as much with your hands as with your mind and your eyes. Indeed, you should never allow yourself to look ahead with your eyes alone, for appearances are deceiving; they blind you like a fog. When your mind is filled with that upon which your eyes are intent, you may fail to see the bigger "reward" that you have rightfully earned. It is true that you may attain a certain position by concentrating your vision upon it, but it is also true that you may miss a greater position.

Plan for your ideal future by performing well your present tasks. Plan for your ideal future by holding periods of meditation upon the good that is yours. If you like, observe regular periods in which you vision your future in the form that seems ideal to you, but do not let this visioning interfere with your performance of your present duties. Your meditations will help to give purpose and direction to your present work and will link it to your future work. During meditation you form the molds for your future. After meditation you should go back to your tasks and put all your energy into them. Thus you fill the molds that you have formed. You fill them just as fast as you put energy into your present work, and no faster. Therefore know that you are not wasting time and energy in performing today's work well. Today's occupation is the very means --unsuited though it may seem to you--through

which the future you have planned will come to you.

When you have put sufficient energy into your work, you will fill that work to capacity. As suddenly as water, continually poured into a glass, will overflow the glass, just that suddenly will you find that you have filled and outgrown your present place. All life is a growth that works by this plan. Thus does the growing substance within the seed expand and burst the shell that has confined it. When you are thoroughly engrossed in your work, only one of two things can happen: Your work will either come to please you utterly or you will suddenly be lifted out of it into work that does utterly please you. Either of these happenings will give you the happiness that you are seeking. The beauty of trusting to divine law is that you do not have to plan how this change is to come about. It always comes so delightfully, so perfectly, that those who see only the appearances marvel over the wonderful "luck" of the one who has satisfied the requirements of divine law.

Remember, your present place is your rightful place. You can best reach the better place you innately desire by serving righteously in your present place. As you graciously serve, so also you must graciously receive. Your rewards will come thick and fast—and you must be ready to receive them when they come.

LESSON 12

TRUTH METHODS APPLIED

If ye know these things, blessed are ye if ye do them.—*Jesus Christ.*

IT IS one thing to be told how to do a thing; it is another thing to do it; and only the doing makes the knowing-how worth while.

This lesson concerns the true account of Mrs. W——, who is an enthusiastic Truth student. The story of her experiences makes a helpful lesson in finding prosperity.

Mrs. W——'s problem was this: on account of her husband's ill health, he and she seemingly were forced to go to a town where working conditions were not pleasant. Part of Mr. W——'s work was to shovel coal into the fire box of the boiler in a steam laundry. It was hot, dirty work; it was hard work. The hours were long. The salary was not so much as Mr. W—— had been getting, but the operating expenses of the laundry were high and the owner did not think that he could afford to pay a better salary. Mrs. W—— did not complain; she rejoiced because her husband's health seemed better; however, she did feel that conditions could be improved in some way. She did not ask her husband to seek work elsewhere, as many a wife might have done under similar circumstances. She turned to the ways of Truth; she held the thought that her hus-

band was in his rightful place and prayed that God would take care of the matter in His good way.

She studied about the richness of ideas and learned that one should make himself receptive to new ideas and should pray for help in applying those ideas wisely. She believed that her husband's help might come in that way. Her problem then became a problem of how to bring about the desired betterment. The way opened naturally, after prayer. We here quote from Mrs. W——'s account of what took place:

One day my husband got too warm at his work and had to come home. The owner of the laundry, while attempting to take care of the fire box during my husband's absence, suddenly realized how unpleasant the conditions were; he decided to have gas installed. In telling me of plans for the new installation, my husband's employer smiled shyly, and right then I saw God peeping through man.

The installation of gas not only did away with the unpleasant work of shoveling coal, but it gave my husband more time in which to take care of the premises. In cleaning out some cinders, he found an engine that had been buried. He cleaned it and the cleaning showed it to be a standard make. The owner agreed to buy a few new parts that were needed. The engine was installed; its installation reduced the laundry's expenses. The owner showed his appreciation by increasing my husband's salary.

While seeking some new parts for the engine, my husband came upon a secondhand generator. He advised buying it. The owner investigated and thought that the laundry could profit by using such a generator. He bought it. An electrician had to be employed to install the generator, but the added satisfaction of having their own electricity and the decrease in cost of the electricity have made its installation worth while.

The next problem was for a better supply of water

for the laundry. The town's water pressure is low; when fire hose was in use, there was scarcely any water for use in the laundry. My husband and I recalled that he had known of wells' being used in other laundries. We did not know whether there was water for wells in this town, but we investigated and found that wells were practicable. We talked it over with the owner. He had a well dug, utilized the laundry's steam power to pump the water, and now the laundry has its own water supply.

There was a little problem to be worked out about the gas; the gas pressure is low at times. After consideration, the owner made plans for an emergency oil burner and worked out a way whereby the laundry can change quickly and without confusion to the emergency burner when the gas pressure is low.

One problem remained to be taken care of: Mr. W—— still had to work long hours. Part of his work was to keep the machinery in repair. He had to do this work on Sunday, as that was the only time when the machinery was cool enough to be worked on. Mrs. W—— asked a prayer group to help them to work out this part of the problem. The outcome was as follows, according to Mrs. W——:

Divine love solved the problem. All the other good changes that were made at the laundry were steps leading to this: The laundry owner worked out a five-day-week plan for the workers. The plant is now closed on Saturdays. Under the new plan my husband repairs the machinery on Saturdays and has Sundays at home. There was no cut in wages.

Mrs. W—— took especial pleasure in adding these words:

Among the blessings that came as a result of my Truth practice is one that I class as a "feminine" one. We rented a rather old house across the street from the laundry. By planting vines and flowers we changed the house from an eyesore to a pleasant sight.

I blessed my flowers and they responded. The owner of the laundry could see them from his office window and he expressed his appreciation of them. Laughingly I asked him why he did not return the favor, and pointed out some likely spots for flowers. Imagine my surprise—although I should have known enough of divine love not to have been surprised—when I saw a man plowing the ground around the laundry. Then the owner borrowed my flower seed catalog!

Truth teachers say that if a person fits himself for a better position he must give his best in his present place. That truth is simple and strong, and one that we have proved.

LESSON 13

THE WAY OF NONRESISTANCE

Blessed are the meek: for they shall inherit the earth.—*Jesus Christ.*

MOST of the previous lessons have offered directions about how to give, or direct, one's energy. Prosperity, however, does not come through giving alone. Giving is only half the law; the other half is in receiving.

A previous lesson stated that if you would put your energy into giving, the receiving end would take care of itself. The receiving end will take care of itself—and of you—if you let it.

You may want to reach out and force your good to you. To do that would be similar to picking and eating a green apple. An apple makes much better food when it is allowed to ripen. However, it is a much greater error for you to refuse to receive the good when it does come to you. Some persons refuse their good because they fail to recognize it or because it has not come in the form they have expected it to take. Still others become so engrossed in giving that they refuse to receive anything at all.

Perhaps, if you are a woman, you know some person who insists upon paying for the tickets whenever you and she go to the theater; who always is ahead of you in boarding a street car, so she can pay the car fare; who will make a scene in a restau-

rant rather than allow you to pay for the lunches. Such a person hinders herself and you from receiving as much prosperity as you both might otherwise receive. She does not allow herself to observe the second half of the law, and she keeps you, for the time being, from observing the first half. She is selfish in her unselfishness, but that is because she has the wrong conception of unselfishness. Men also are often afflicted with this fever of unfair giving. When one truly gives or receives he must do it in such a way that he shares. Many a person who complains that he never prospers although he constantly gives, will find that he probably is not observing the receiving end of the law.

On the other hand, there are persons who are always getting things although they are never known to give. Such persons also are observing only half the law, the receiving half. They receive because, knowingly or unknowingly, they satisfy to some degree the law of receiving. Such persons usually complain that their wealth brings them no happiness. Why should it bring them happiness? Happiness is the result that comes to one only when he satisfies the whole law. Yet some Truth students think such persons are prosperous because they have the appearance of prosperity. "Only with thine eyes shalt thou behold, and see the reward of the wicked," states the Bible. If we could see into the hearts of those who receive but do not give, we would see how little of real prosperity is theirs.

While you should not concentrate on receiving, neither should you be so zealous in giving that you refuse to receive the good that is offered to you in

good ways. We are told by Aristotle that resistance is the cause of every monstrosity. Monstrosities may be physical things, such as unsightly growths and diseases; they may be mental states, such as worry and fear; but the beginning of their growth is caused by some resistance to the natural course of good. War is a resistance and certainly a monstrosity. "War is hell," said Sherman. The only hell is the hell that people make for themselves by resisting the good.

The true way of receiving your good is to refrain from resisting it. When you are truly receptive, you are like a city that is a great railroad center. Good things come to you from all points of the compass. But when you let your intellect tell you that your good ought to come to you in some certain way, you are then very much like a town that is built on only one highway: All that is received must come over one road.

The law that governs the flow of water is commonly cited by Truth teachers to help pupils to understand how good distributes itself. If a person becomes lost in the mountains his best course is to seek a stream and to follow its downward flow. Water always finds the easiest way to the lowest parts of the surface of the earth. That is why we have such large oceans. Engineers make practical use of the fact that water seeks the easiest way down. Water never resists anything that apparently is in its way. It does not fight boulders; it goes around them. If the boulders contact the water long enough, the water dissolves them! The way of nonresistance is the quickest way to receive good.

Obstacles that seemingly block the path of good are eventually dissolved by that good.

You may make the objection that there is considerable difference between a stream of water and your good. You may say that water naturally runs downhill, but that you have to attract your good. Why does water run downhill? Because of the force of gravity, do you say? But what is gravity? No one really knows. The best explanation we can give is that gravity is the accelerating tendency of bodies toward the center of the earth. Gravity may be said to be the force by which the earth attracts her belongings and by which she is helped to keep them. If it were not for this something called gravity, you and I probably would fall off into space, water might run uphill, and the oceans probably would spill as the earth revolved. Gravity is the attracting force that keeps the earth and her riches together.

You also have an attracting power within you, a force that keeps good flowing to you as naturally as water runs downhill. In lessons 1 and 2 we learned of a similar force in the atom. Atom, human being, planet—each is an aggregation fashioned and magnetized according to the purpose of its indwelling power.

Disturbances inside the earth may cause eruptions; boulders may be cast out upon the earth's surface, and change the courses of streams; but nevertheless the water will still seek the earth's center and *will take the course that is easiest under the new conditions.*

Since your good is determined to reach you, why

put off the happy day by placing obstacles in the flowing stream of your prosperity? Let prosperity come to you now over the path of nonresistance. Every worry, every fear, every doubt, every complaint, every argument, every angry thought, is a boulder thrown into the stream, to obstruct its flow, to change its course, to lengthen its route; but even so, man's prosperity will reach him some day because it must.

Do you even now see some obstacle apparently keeping your prosperity from you? Unite your forces of good with the good forces that are seeking you. Dissolve the obstacle by blessing it, by being willing to recognize it, not as an obstacle but as a possible means of turning your own to you.

LESSON 14

DO NOT BELITTLE YOUR ABILITIES

He is ungrateful who denies that he has received a kindness which has been bestowed upon him; he is ungrateful who conceals it; he is ungrateful who makes no return for it; most ungrateful of all is he who forgets it.—*Seneca*.

SOME persons who always seem to be doing good deeds do not always receive the good returns that they think their performance merits. Believing that they are obeying the law, "In all thy ways acknowledge him," they find fault with the reaction of that law; they object that it does not bring them the promised returns. In many such cases the fault is that the persons have the habit of belittling their own good qualities and deeds, thinking that in denying or humbling their virtues they are performing additional acts of righteousness. No wonder such persons fail to receive the good returns that they think they deserve; any denying of good is an unworthy act, and does not beget good. It is one form of resistance.

Never belittle your good acts and thoughts. You can readily understand that your belittling the ability of another person is not a righteous act and does not bring agreeable returns to you—or to him, if he is sensitive to your thoughts and words. You surely have had experiences that have proved to you

that your showing your faith in some friend's ability has helped him to manifest that ability.

You can likewise improve your own abilities by having faith in them, by refusing to belittle them either to yourself or to others. Remember that the kind of person who wins lasting admiration and respect never belittles others; men who go down in history as great men usually have been big-hearted, broad-minded men—big men. Assert your own bigness. A good prosperity slogan would be: I am too big to belittle—myself or others. If you have any doubt as to the power of your abilities, make your estimate of that power too high rather than too low.

"But to do that would make others think me boastful," some one may object. You will not seem boastful if you do not feel boastful. If you have the right understanding of your abilities, appreciating them as attributes of God in you and not as possessions owned exclusively by your personal self, you will speak of those abilities naturally in ways that do not offend.

Caruso's attitude toward his marvelous voice is especially interesting to the Truth student. This account has been told of him by one who knew him well:

He believed reverently and sincerely that it [his voice] had been bestowed upon him by God as a gift which he was to use to give happiness and delight to men.

He said that was what his name meant: *Car'uso*—a dear use. He rarely spoke of his singing, and when he did it was in a strangely detached way, as though he were only a medium through which the music passed.

You should not overrate the personal man in you; nor should you belittle your divine qualities. Remember that every time you use the expression, "I am," you are using an expression that refers to your divine self; you are really talking about God. The meaning of the Hebrew word "Jehovah" is virtually the same as the meaning of the expression "I am." In some versions of the Bible, "Jehovah" is improperly translated as "the Lord." If you will read your Bible, using the phrase "I AM" wherever "Jehovah" or "the Lord" is used in the Old Testament, and where "the Christ" is used in the New Testament, you will get a new understanding of the Bible teaching; you will conceive of God as an indwelling power rather than as an outer deity. One Truth teacher has said: "If we expect to demonstrate prosperity from without, we find it a slow process; but if we know that I AM is the provider, we have the key to the inexhaustible resource." Understanding the real meaning of "I AM" you will realize that you are speaking of the divinity within you every time you say or think the expression "I am." With this understanding you will not say, "I am poor" or "I am inefficient." To make such affirmations would be to deny the power of God. You will say, "I am rich. I am able to do all good things." In making such statements you will not be saying untruths, for you will be speaking of the I AM in you, of the ideal man in you, of God within you.

Many Truth teachers have their students use affirmations that begin with the words "I am." They do this knowingly, intending that the speaker shall thus identify himself with his divine reality. If you

will remember this deeper significance of "I am" as you make the following affirmations, you will find that your deeper understanding of the words will fill you with added power:

I am blessed with all the attributes of God. I am goodness. I am power. I am strength. I am abundance. I am riches. I am a mine of wealth. I am a fountainhead of supply. I am a flowing river of prosperity. I am a giver of good. I am that I am, one with God, who is the All in all.

LESSON 15

MAKING PROSPERITY'S PATH EASY

Who greases his wheels helps his oxen.—*Proverb.*

EXPERIENCE will tell you that when you want some little everyday occurrence to happen, you make it easy for that occurrence to take place.

Good business men know how to take advantage of the "easy" way. Why do merchants open wide their doors the first day that spring weather permits? Do they open them only to let in the balmy breezes? No, for breezes carry dust and dust makes articles less salable. The merchant opens his doors to make it easy for his customers to enter his store. He opens his doors to let prosperity in.

Did you know that managers of ten-cent stores are said to prefer basement rooms to second floor rooms as additional salesrooms? They are aware of the fact that shoppers would rather walk downstairs than upstairs. Of course, having walked downstairs, the shoppers must walk upstairs before they can leave the stores, but they do not seem to take that fact into consideration. The ten-cent store fills its coffers by taking advantage of man's natural tendency to choose the easy way.

Consider, too, these everyday examples: When a woman gives a party she sends cordial invitations to those whom she wants to come to her party; per-

haps she even sends her car after some of the guests; she makes easy the occurrence of the desired happening. A farmer plows between the rows of growing corn, loosening the soil so that the roots can grow more easily. Progressive newspaper men are ever on the watch for type that can be more easily read than the type they are using; they get more subscribers by making their papers more legible than their competitors' papers. When a person wants to get acquainted with another person, he makes various opportunities to come in contact with that person. He smiles; perhaps he goes out of his way to speak a few pleasantries; in other words, he makes the acquaintance possible by making it an easy acquaintance. Why do people make paths easy in these matters? Partly because their sense of reason tells them to, and partly because of habit. It is customary to send very pleasant invitations to guests; it is customary to plow growing corn; it is customary for merchants to provide easy ways for customers to buy merchandise; it is customary to cultivate desirable friendships. These customs originated in sound reason.

Reason should tell us to make it easy for *all* good things to come to us, but we do not often ask reason. We have not yet acquired the habit of making it easy for all good things to come to us. Indeed, we have developed the reverse habit to a very great degree.

We do not consciously put obstacles in the way of our prosperity, but we often do so unconsciously—from habit. We want wealth, yet, because it is the customary thing to do, we talk hard times, or we

accuse our neighbors of miserliness, or we fear that next year's crops will fail. We say that we want health, yet we take out insurance policies against times of sickness; we feel for sore spots; we enjoy telling of what bad cases of influenza we had last year. When we do such things we are as foolish as merchants would be to advertise sales and then to put bolts and bars on their doors to keep out the crowds of customers. People would say that merchants who did such things either were crazy or did not want business. Are we to believe that health-seeking persons who talk of disease and poverty are crazy? Surely they are not crazy; their trouble must be that they are not quite convinced that their thoughts keep them from getting the health and wealth that they desire.

How shall you make smooth prosperity's path to you? Realize and declare that, in Spirit, abundance is yours. If you are not yet advanced far enough in the study of Truth to understand the reality of the spiritual realm, then try to understand the secondary reason for making such affirmations. The spiritual conception will come to you later. Spirit has given you a wonderful little roller for leveling the pathway by which the thing you want may come to you. This little roller is called habit. In fact, it is such a clever little tool that by using it a poor person can make himself rich.

To begin the transformation, all a seemingly impoverished person has to do is to say that he is rich and successful, even though he has no job and cannot get a jingle from his pocketbook. To one who does not understand how habit works and how Spirit

employs habit to accomplish Its purpose, such a performance might seem like tricking the prosperity law. Let us for a moment consider how habit aids Spirit in such matters.

The Spirit in man often causes him to sing when he is glad. The intelligence of the subconscious mind and of the body have so long associated singing with gladness that the mind and the body now automatically respond to singing even though the singer is not glad when he begins to sing. When you are sad you can make yourself glad merely by singing; and your body and affairs will give their customary response to song; they will show increased healthiness. Physicians and surgeons know these facts well and make practical use of them. For some such reason Shakespeare must have had Hamlet say, "Assume a virtue if you have it not."

Dr. Harold Dearden, an English physician, has written the following comments on automatic response:

Where a stimulus and response are very closely connected from long habit, it is impossible to produce the one without the immediate appearance of the other, and certain bodily changes and certain mental states have at length become inseparable. . . .

Happiness . . . is usually accompanied by whistling and singing. One cannot be happy to order, it is true, but one can sing to order . . . and to do so is to evoke the associated mental state of happiness—in the mind of the singer at all events!

The same doctor also has written some worth while thoughts about the relation between one's thoughts and his prosperity or his lack of prosperity. We here quote from his book, "The Doctor Looks at Life."

To be anxious, to be timid, to take in fact too absorbing a "thought for the morrow," is to invite a sort of creeping paralysis of one's functions, and to anticipate disaster is to do no less than to render success impossible.

If a sad person can become happy merely by acting as if he were happy, should it be unreasonable to believe that a poor person can become rich by showing a prosperous attitude of mind? When you understand both the spiritual and the mental reasons for healing poverty by making affirmations of richness, you will give such affirmations the full power of your reason and your faith.

Remember that plenty is a twin to good cheer. Believe that there is plenty, talk good times, know that you are going to be successful, and act as though you meant your thoughts, words, and acts. When you do these things, you are making a smooth path for your prosperity. When prosperity finds a "Welcome" mat at your door, it is eager to enter.

With the assurance of your reason and the might of your faith, thus invite your prosperity:

I am a child of fortune. Everything that I put my hand to prospers. I see success coming to me from all sides. Graciously I have invited my prosperity, freely I have given, and bountifully I receive.

LESSON 16

PREPARING FOR SUCCESS

Health, happiness, prosperity,
Are sensitive, must not be slighted.
Turn from them and they'll turn from you;
They only go where they're invited.
—*Ernest C. Wilson.*

SUPPOSE that it were raining and that you desired to get some soft water for laundry purposes. You might set out a bucket in which to catch rain water; but if you wanted a large quantity of water, you would probably set out several wash-tubs.

Prosperity rains all around you. If you want some of it you should set out receptacles to catch it; if you want a great deal of it you must use large receptacles. One way of setting out large receptacles is to have large expectations. By expecting much prosperity you make it possible for much to come to you. Expectation is one way of having faith. If you should expect to receive a smile from a friend, you would probably smile on meeting that friend; your very expectation would help bring a smile to your friend's face. Likewise, by expecting prosperity, you help it to come to you; your having an air of well-being naturally attracts more well-being.

Expectation and preparation induce realization. It is well for the Truth student to recognize how the

law works in small, everyday affairs, because until he sees the working of the law in small matters he will not appreciate its activity in large affairs—and only as he sees it can he be benefited by it.

Have you not heard many a person say that he had a “funny” feeling that some certain occurrence was going to happen? His “funny” feeling really helps the occurrence to happen. Many an “I told you so” has been made possible because it was preceded by the expectation of the event that later happened.

A Truth student once told of a little occurrence that she thought quite a joke. The occurrence is, nevertheless, a graphic illustration of the fact that things go where provision seems to have been made for them. This is the story as she told it:

This morning one of the girls in our office had a fragrant cluster of white freesias in a vase on her desk. Later some one gave her a lovely yellow rose, so she gave the freesias to me. I was unable to find a small vase in which to put them, but I found a green jardinière. The jardinière was much too large for the delicate white blossoms on their single stem; however, I made it serve the purpose. I then left the desk, and when I returned about a half hour later I found some airy green ferns keeping company with my freesias. Some one remarked: “Mary was in with a bouquet. She thought your freesias looked lonesome in that big vase so she added the ferns.” A little later I left my desk again. When I came back to it, I found that the jardinière was filled to even greater profusion. Some one had added some sweet peas, until the jardinière was crowded with flowers.

As I stood wondering how it had happened, one of the girls said: “A customer sent some flowers for our department; your vase was the only one that was large enough to hold them. So you get the benefit.”

Jokingly my friend said that the next time she

would put her first few blossoms in a washtub; but seriously she added: "This really teaches me a lesson. I want other good things as well as flowers; from now on I'm going to invite them by preparing for them."

When Elisha asked Jehovah to provide water for the hosts camped in the wilderness, Jehovah instructed him to prepare for the coming of the water by digging ditches. Many of the host must have jeered at the thought of digging water ditches in a parched land; however, "in the morning . . . the country was filled with water." If the ditches had not been dug, Jehovah might not have sent the water; but even if He had sent the water, in such a case, the host would have got little benefit from it without the ditches to hold it.

The Bible tells us of a woman who desired the wherewithal to pay her creditors. She was asked what possessions she had. She said that she had only one pot of oil. She was instructed to set out many empty vessels and to pour what oil she had into them. She did so, and lo, her pot of oil increased until it more than filled all the waiting vessels. She sold the oil and paid her creditors.

There are two lessons for us in that account. We should expect and prepare for that which we desire and we should make good use of that which we already have.

One way of increasing prosperity is especially popular with Truth students: They hold their love offerings in their hands while they bless the offerings with this prosperity thought: *Divine love through me blesses and multiplies you.* Many students keep their purses open while making the affirmation. Jokingly

they explain that as they pray for prosperity they leave their purses open so that money can get in. The serious explanation is that their open purses symbolize their open minds, their willingness and readiness to give and to receive.

Never think or speak disparagingly of your offerings. Whatever you value highly and give freely will return to you in like proportion. When making an offering never limit its good by thinking thoughts of lack or even by saying that you wish you could give more.

America is noted for its prosperity. Americans are also remarked for expecting big things of themselves. No man can fail who refuses to admit failure. A clew to American prosperity is indicated in the following quotation from the London (England) Daily Mail. The item gives an account of the impressions that Gordon Selfridge, a Britisher, had gained of America. Mr. Selfridge was much impressed by the American attitude toward prosperity. He said: "What impressed me enormously in the United States, after an absence of three and a half years, was the tremendous impetus and great atmosphere of prosperity apparent everywhere." He reported that although in 1926 forty per cent of the manufacturers in America either lost money or came out only even, nevertheless "the atmosphere is so charged with prosperity that little attention is paid to it [the apparent losses]."

Mr. Selfridge is right. When the atmosphere is charged with prospering thoughts, prosperity abounds and seeming losses have no power to do harm. An atmosphere of prosperity is produced by healthy

thoughts about prosperity. That trend of thought keeps men from failing even when appearances are against them. On the other hand, even when a person's works are good he has little chance for permanent success so long as he keeps his thought atmosphere charged with poverty thoughts. If you wish to be successful, your first concern is to keep your thought atmosphere charged with thoughts of success and plenty.

Some persons do not believe in holding big expectations. They explain their attitude by saying that the bigger their expectations are, the greater will be their disappointment if they fail. They forget that the truth, "Unto every one that hath [and useth what he hath] shall be given," is true of him who has thoughts of prosperity as well as of him who has material possessions; their attitude invites failure rather than success. When the invited failure comes to such persons, they console themselves by saying that they are glad that they "didn't fall very far, anyhow." They fail to see that they got just what they had prepared for.

If you will hold big expectations, *without fear of being disappointed*, and use and appreciate what you already have, you will experience big realizations. That is why "nothing succeeds like success."

LESSON 17

WHAT HAS PROSPERITY TO DO WITH RELIGION?

We do ourselves wrong, and too meanly estimate the holiness above us, when we deem that any act or enjoyment good in itself, is not good to do religiously. —*Hawthorne.*

SOME persons think that Jesus Christ originated a set of “goody-goody” rules and ordered the rest of the world to follow them. Persons who follow such interpretations of His rules usually become “goody-goody” persons. Their affected goodness often causes other folk to look upon them as examples of “what happens to people when they get religion.” The poor examples lead the onlookers to scoff at the Bible, to get a false conception of religion, to believe that religion cannot be used in the everyday affairs of the world. Therefore the onlookers often turn to various cultists who seem to offer more practical rules for achieving success.

Both the “goody-goody” persons and those who accept them as examples of the Bible’s impracticability, are types of persons who do not think; they do not investigate matters for themselves. Both types have false conceptions of the Bible. Persons who do their own thinking can see that Jesus Christ’s teaching was not a teaching of rules originated by Him; neither was it a “goody-goody” teaching; nor does it greatly differ from the teaching that usually

appeals to persons who style themselves as too practical to be religious.

Jesus Christ did not originate a new set of rules for mankind. He Himself was a close observer of people and of causes and effects. He taught His followers merely the things that He had observed to be true, laws that had always existed, the same laws that govern life today. He expressed His teaching in the terms of a heavenly Father, because He knew that the Jewish people could understand and receive a teaching about a father. The Jews had long had their patriarchs, fathers of their various tribes, who cared for them, whom they respected, and to whom they paid tribute. Even today the Jewish race is especially marked for its family allegiance. Almost every Jewish child has the greatest respect for his father. Jesus was a Jew. His immediate followers were Jews. It was natural for Him to appeal to Jews through the word "Father." "Our Father who art in heaven," He told them to pray. We believe that in those words He meant the same thing that many a so-called cultist teaches today when he says, "Seek in the region of the mind, from which all originates, for the fulfillment of your desires."

Modern teachers dress the eternal laws in modern garb; they do so in their endeavor to make those laws easily understood by modern people. When they do such reclothing, they are following the same method that Jesus used when He clothed His teaching in the terms most easily understood by His people.

Whether you follow Jesus' teaching, "Whatso-

ever ye shall ask in prayer, believing, ye shall receive," or whether you "desire and visualize the manifestation of your desire" (as the mental scientist puts it), you are observing the same eternal law. When people "of the old school," good orthodox folk who believe in preachers' "sticking to the Gospel," understand that the "new" methods are, in essence, the same methods of which they have long approved in their churches, they will no longer object to "modern" religion. When folk of the "new" school realize that what they name "Principle," or "Elan," or "Divine Mind" is really the "heavenly Father" of the old school, they will not scoff at what they term the "old-time religion."

This lesson does not mean to defend cultists; neither does it defend the orthodox teaching of the Gospel. All persons should think for themselves, should see the truth regardless of the dress in which it appears. When they do that, they will realize that what appear to be different things are often only different sides of the same thing. Truth teachers do not want their students to endeavor to obey the laws taught by Jesus Christ simply because one Jesus of Nazareth said to obey those laws. They teach the laws that He taught and try to obey them because they observe that the laws work. For such reasons Jesus Himself must have taught what He did and lived up to His teaching. If His teaching had proved to be false, the name of Jesus Christ would not have come down through the ages. Christians honor and follow the Teacher because of the worth of the teaching, whether or not they are conscious of this reason.

Many persons ask whether the Truth doctrine of prosperity is in accord with Jesus Christ's teaching. It is true that the translations of the Bible that are used in most of the churches give no record of Jesus' ever having used the word which, in our language, is "prosperity." However, He did teach the essence of prosperity, and He clothed His teaching in words suited to His hearers. He did not say, "What you give out comes back to you multiplied"—people of His day would probably not have understood or appreciated a sentence so unadorned—but He did say, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over"—a picturesque wording that must have especially appealed to the common folk who were used to gathering grain in measures (see Ruth 2:17). Jesus did not say, "Like attracts like," but He did say, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Timothy, an interpreter of Jesus' teaching, did not say, "All things are good, and like attracts like," but he did say, "Godliness is profitable for all things." Paul, another expounder of Jesus' teaching, did not say, "Prosperity is one of the expressions of Divine Mind; it is right for man to have prosperity." However, he did say, "To each one is given the manifestation of the Spirit to profit withal."

Some persons assert that if Jesus had believed that it is divinely right for people to be prosperous, He would have set the example. To such persons we say: Suppose that some man of your acquaintance sent food to orphans' homes, food enough to feed five thousand hungry children. Could any but

a rich man do that? Jesus must have been a rich man because He proved that He had the means to feed more than five thousand persons." In the Bible we are told also of one instance when Jesus wore a garment of a quality that only a man of wealth could have afforded."

Because Jesus did not amass riches, many persons think that He must have been poor. Such persons miss the main point in Jesus' teaching of prosperity. He evidently believed in having only what He needed. If He needed a great amount of food, He did not think it wrong to display that amount. But He did not believe in burdening Himself with things that He could not use. Was that "goody-goodyness"? No; it was common sense; it is what many a practical-minded person has taught.

Why do we call some things good and other things evil? Usually the results that come to us from the use we make of things determine our description of those things. Why should we call health good and yet name as evil that which helps us to enjoy our health? Men used to inflict wounds upon their bodies, believing that they thereby increased their piety. That practice looks pitifully foolish to us now. Is it any more foolish than to think that wealth is evil? Let men come out of the dark ages of abusing their prosperity, as they are ceasing to commit the old crime of abusing their health. How foolish for a person to think that he can be virtuous only when he is poverty-stricken. Poverty is a hindrance rather than a necessity to virtue. Those who laud the virtues of poverty forget how often poverty is the direct cause of disease and crime.

Remember that God called all His creations good. His creations include all that is. Money is made from substance of His creation. Money is good, but you avail yourself of its good only when you make good use of it. Persons who think that prosperity is not taught by the Bible are probably the very persons who think that they are quoting Scripture when they say that money is the root of all evil. The evil of riches is not in possessing them but in putting them before all else. Rich and poor alike often make themselves victims of that evil. You should put love of good first and let riches come where they may. You may be sure that they will come, for good attracts good. If you seek first the kingdom of goodness, riches will be included, for they are part of goodness.

Paul has told us something about Jesus' approval of prosperity. In II Corinthians 8:9 Paul said that Jesus Christ was really rich but that He affected poverty to show us how to become rich. Paul evidently believed that Jesus wanted us to be rich.

To those who ask whether we think that Jesus Christ approved of material prosperity we say this: If a person will follow Jesus' interpretation of the everlasting laws, he cannot escape prosperity. Since prosperity comes to the person who follows Jesus' teaching, Jesus must have believed in prosperity.

QUESTION 1

WHAT DO YOU ACCOMPLISH BY TALKING?

You advocate the expecting and preparing for that which a person desires to take place. Does a person's talking about what he hopes to accomplish help him to accomplish it?—*Question asked by a Truth student.*

EXPERIENCE usually convinces a person that it is better for him not to talk very much about the things that he hopes to accomplish. There are many reasons for observing the virtue of silence.

The formation of all things is begun in stillness. Even the accomplishments that are made by groups of persons originated as a single idea in the stillness of some person's thought, or as a combination of ideas that originated in the stillness of several persons' thoughts.

Some persons think that they can force the fruition of their desires by talking about them. Such persons should remember that seeds dug up and investigated do not grow. There is a saying that the excessive blossoming of trees often means a scant bearing of fruit; the productive energy of the tree is expended in the blossoms. When we talk a great deal about things that we hope to do, we expend valuable energies in unfruitful words. To endeavor to talk a thing into being is evidence of trying to force it to occur. Force is an instrument of destruc-

tive processes; good things come gently, easily, and naturally.

Consider the effectiveness of conversation as compared with the effectiveness of thought, in helping to further the fulfillment of a person's desires. A person's life is said to be influenced ten per cent by his conscious mind and ninety per cent by his subconscious mind. Ordinary conversation, then, is directly responsible for only ten per cent of the good things that come to us, even when that conversation is totally constructive. Therefore you do not accomplish a great deal by mere talk. The greatest part of your accomplishments comes through your subconscious mind. Instead of discussing your plans volubly, you should spend much time in impressing your desires on your subconscious mind. You can do this by meditation or by affirmation. By meditating or by making affirmations about your desires and their fulfillment you can so impress your subconscious mind that it will work continuously toward the consummation of your good. It will work toward your good while you are busy at everyday tasks and even while you are asleep.

Do not confuse "the spoken word" with volubility. Teachers speak of the power of the word, but they do not mean that a word repeated parrot-like has real power. "The word," as used in Truth, is really the *logos*. *Logos* means more than "word"; it means a combination of the idea, the thought, and the word or form that expresses the thought. For want of a better term, translators have rendered *logos* as "word." When teachers speak of the power of the word, they really mean the combined power

of the idea, the thought, and the word or form of the thought. When they say, "Let us speak the word for healing," they mean that the thoughts are to be centered within, the divine power contacted and its vitality put into the word that is spoken. Words spoken thus are powerful to bring results. They are not like words spoken in ordinary conversation.

A word without much thought back of it has little effect in producing results. The average individual is helped much more by his thoughts than by his words. Your idle talking about your plans will not help further them nearly so much as your quiet, sincere thinking about them.

Some persons are actually afraid to talk about their plans. They declare that plans talked over too much always fail to materialize. Thinking that there is something uncanny about the effect of conversation, some persons say that they are superstitious about the matter and refuse to talk about their plans. They are right in avoiding unnecessary talk; they are wrong in calling their common-sense reason a superstition.

Meditate upon your plans and make as many affirmations about them as you can make sincerely. If you must talk to others about accomplishments that you hope to perform, speak of them only to understanding persons whom you are sure will not be negative toward your plans. The negativeness of the listener necessitates the silent positiveness of the speaker, if the latter is to keep faith in the plans that he discusses. Plans that you share too promiscuously lose something of their sacredness in your

mind; you lose faith in them, and to that extent you hinder their materialization.

You should not talk unduly about demonstrations that you have made. You may talk about your experiences with sincere friends who may be helped by your words, but you should never tell of your demonstrations for the sake of vainglory or in the endeavor to convince others against their wills. Such talking is a waste of words; it is sometimes even a destructive force that tends to tear down that which has been built up by the speaker.

"See that thou tell no man," said Jesus Christ when He had healed the leper. Sometimes a student, having had a remarkable demonstration, will wax enthusiastic, and even bore his friends by telling them about it. Later he wonders why he is called upon to make the same demonstration again—and why he has difficulty, nine cases out of ten, in repeating it. Ordinary conversation tends to send a person's energy outward, and dissipates it. Meditation turns the energy within and conserves it.

Have not your most vivid flashes of intuition often turned out to be true prophecies when you had advised no one of your secret knowing? Have you noticed how often seeming "hunches" have proved false when you had advised others of what you "knew" was going to happen, in the hope that you might later say, "I told you so"?

Have you some secret plan for good in your life? If you have, do not talk much about it, but think about it and meditate upon it, so that the full power of your subconscious mind will be available to help you as you work toward your goal.

QUESTION 2

APPROACHING A PROSPECTIVE EMPLOYER

How shall I go about making an application for employment?—*Question asked by Truth student.*

WHEN a person is seeking employment, his thoughts—both past and present—have much to do with his success or his lack of success in finding work. The employer usually judges the prospective employee from his face and from his general attitude as well as from the written recommendations that are offered. Many employers can sense approximately what is in the mind of the prospective employee. Regardless of what you may say, it is important that you have your thoughts right when seeking employment; for thoughts reflect on your face and surround you with a telltale aura that no written or spoken words can conceal.

Before going to apply for a position, mentally place yourself in the employer's place. What kind of employee does he want? He wants a person who is loyal, who is willing, who is efficient, who does not try to "put anything over" on him. He does not want a person who works for the dollar's sake above all else; such a person will not give his best to his employer.

Before putting in an application, go over these matters with yourself. If you are not already the

kind of person you would want to hire if you were the employer, make up your mind to be that kind of person from now on. Such an attitude of mind will give you poise; it will cause your prospective employer to mark you as a type of person above the ordinary.

Many a Truth student testifies that when he has held a meditation on righteousness toward his future employer, he has later been singled out of a crowd of applicants and put to work. Truth helps one to pass examinations. Even a single affirmation will help. A certain Truth student gives the following account of how she was helped by holding an affirmation:

When going to take the examination for the work I am now in, I hadn't the least idea what kind of examination it was or how rigid. I was just out of the hospital and was still weak. I started trembling, fearing I was too weak and nervous to concentrate. My knees shook so that I could scarcely walk. All at once these words came to me: "*Be still, and know that I am God.*" Instantly I was as calm as if I had been walking around in my home. At the office where I was to take the examination, I found that the people were unusually nice and pleasant. I made only two errors and finished in an unusually short time. (Part of the applicant's credit is based on the length of time it takes him to finish the examination.)

I still get rest and comfort out of the thought, "*Be still, and know that I am God*"; also, from this affirmation: "*The infinite wisdom of God is now manifesting in my mind and my affairs.*"

Remember, however, that you must not expect an affirmation to do all the work for you. You are the instrument through which your affirmation is to work. If you wanted to look at a book lying near

you, you would send a message to your hand, directing it to pick up the book; the message, however, would not be sufficient to bring you the book: your hand would have to do its part.

A Truth teacher tells this story of a man who was seeking a position:

A man came to the healing group of which I was a member and asked us to help him find a position. He had been a wealthy man, but he had lost his money. We held prayers for his prosperity. About a week later he came back and said, "Your prayers have not helped at all." "Let us look into the matter," I said. "What have you been doing?" "Nothing," he answered. "What do you mean by 'nothing'?" I asked. "I just stay home all day," he said. "You have not followed any leading from the center of your being, advising you to make some certain contact?" "Why, no," he said; "I understand that all one has to do is to be still, and Spirit will bring whatever is needed."

There is an old proverb that says: "He that searcheth shall find, though he seek in deep water. But what can that person obtain who sits inactive on the shore?" Another proverb says, "The thirsty person goes to the well, not the well to him." Your meditation directs you in the path which you should take and helps you to "drink" when you have come to the "well."

Remember, when you go to see a prospective employer, that you both are children of God. Do not act like a machine, and do not treat him as if he were a thing of stone. You both are human; you both are divine; you both are intelligent. If you are the desirable kind of employee and he is the desirable kind of employer, you and he will recognize each other's wish to give the greatest good to

the greatest number. Have faith in yourself and in him; know that that which is for the highest good of both of you will come to you both.

Another great help is to get a true understanding of work and of salary. Your energy is the principal, your work is the investment of the principal, and your salary is the interest drawn. The progress of life depends upon the transforming of energies. When you work you are transforming your energies, not into salary but into that which helps life to progress. You draw the interest. The principal, though transformed, is still intact. Of course, a person can waste his energies, just as he can invest money in something that pays no interest. Do not look upon work as something unnatural that you have to do, but as the natural, useful expression of your energies. With this vision you do not seek employment thinking of the dollars, but you seek it as a means of expressing your energies in the most useful way. The result naturally follows that the more useful you make yourself, the better wages you draw.

A helpful affirmation in seeking employment is this: "*The Lord goes before me and makes plain my way.*"

QUESTION 3

EASY MARKS

If I am nonresistant will others not consider me an easy mark and impose on me? Is it not better for me to know my rights and stick to them?—*Question asked by a Truth student.*

YOU should “know your rights and stick to them,” provided that you have the correct conception of what your rights are. The person who has the true understanding of his rights will never have to be “hard-boiled”; he will not have to give physical battle for his rights. Rights, when they are truly righteous, uphold themselves and uphold him who abides in them.

Truth teaches that we attract to ourselves what we expect. If a person believes that he is an “easy mark,” if he expects to suffer imposition, he will have to resort to warlike means to protect himself; for occasion will surely come. “They that take the sword shall perish with the sword.” The laws of life react upon man, to a very great degree, according to his understanding and his application of them. When you give a high interpretation to the laws of life, you will receive a correspondingly high reaction from them.

Even manmade laws provide different degrees of execution. The administration of the laws depends largely upon the personality of the individual who comes under their jurisdiction. For example,

suppose that a motorist is arrested for having exceeded the speed limit. The administrator of the law may or may not fine him for the misdemeanor. The guilty one may be required to pay the minimum fine or he may be required to pay the maximum fine. The difference depends largely upon the individual. "Is he in good standing?" the administrator of the law may ask. "Was he intoxicated when driving?" "Is this his first offense?" One man may not be fined at all, yet he may have committed an offense little different from that for which another may receive the maximum penalty.

Likewise, different persons receive different results from their contact with spiritual laws. If you whole-heartedly obey the spiritual laws in their highest interpretation, they will not react upon you in unpleasant ways. Many Truth students have difficulty in understanding that if they align themselves with true righteousness, only true righteousness will return to them. To be nonresistant is not to let others "wipe their feet on you"—that is, provided you observe the first half of the law: the giving half. If you couple giving with nonresistance you will find that obstacles vanish and that the persons whom you contact will honor you with great respect.

One woman testifies that she had simply hated her roomers, yet she could not afford to eject them. They had been very disagreeable; they quarreled with one another and with her. Then it had dawned on her that her own hatred was attracting the very conditions of which she complained. She knew that according to Truth she should give love but she had not wanted to give love, for to do so would have

been to humble herself before her roomers. Finally she had become so miserable that she decided to give in to love, and to conquer pride, although it had looked as if all that the Truth practice would bring her would be further impositions from her roomers. She tried to find something lovable about them. She gave gentle answers to their hateful words. Some persons might have called her "soft," an "easy mark." She was not "easy" in the usual understanding of the word. She was strong, strong with the steel of righteousness and love and selflessness, which is the strength that eventually wins respect. Conditions gradually changed for the woman. Some of her roomers actually became better persons. Others moved away and in every case their places were taken by persons who were very satisfactory to her. Had she "stuck to her rights" in the ordinary sense of the words, she would probably be bickering with quarrelsome roomers today. Her "easiness" won her battle; it won friends for her. What a satisfying victory!

Do not confuse meekness with weakness. Nature eliminates the weak. Weakness should be eliminated. Weakness attracts weakness; weakness thus multiplied eventually results in deterioration, destruction, death; thus it is eliminated. Everything that detracts from life instead of adding to it should be eliminated. To live, therefore, you must be strong; but you must know what true strength is lest you be deceived into claiming the appearance of strength, which is often only weakness in disguise. When you are meek, you have the strength that endures.

"No one can be truly meek who is not strong and spirited," says a popular Truth writer.

Meekness is the strength that you appropriate when you do not argue, when you do not become angry at another's words, when you are not boastful and proud, when you do not insist upon having your rights in the less beautiful sense of the words. Meekness is the steel in your nature which is enduring, which eventually insures your receiving your rights. Meekness is the strength by which you win an argument by refusing to argue. When differences of opinion arise and you know that your opinion is right, your real victory lies in your recognition of the fact that right is always right regardless of what is said for or against it. Your strength lies in recognizing that fact instead of devoting your attention to thinking that you must, there and then, force your opponent to admit that which he cannot possibly accept until he will have come through the experiences that have given you the better understanding. If his argument is weak and should be destroyed, the destruction does not require the efforts of your argument.

Do not think that when you sincerely follow Truth you will be treated as an easy mark by those whom you contact. When you faithfully follow the Truth teaching in your thoughts, words, and deeds, you will find that you are no longer surrounded by the type of persons who do not appreciate righteous works; you will come in contact with persons who will have the greatest respect for you.

QUESTION 4

TO WHOM BELONG THE FRUITS?

Should a person be willing for others to enjoy the fruits of his toil?—*Question asked by a Truth student.*

SOMETIMES a person feels a necessity for self-preservation because he fears that if others enjoy the fruits of his toil there will not be enough left for his own use. His withholding his fruits from others is his way of protecting himself against lack. Such a person's need is to get a realization that there is no lack. With such a realization he can make happy conditions both for himself and for others.

The person who fears that his supply of fruits will give out if he shares them needs to know that gladly-shared fruits multiply continually. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but *it tendeth* only to want." A poet has put the matter in this way:

Scanty fare for one will often
Make a royal feast for two.

How can so seemingly impossible an increase be true? The very act of sharing is magic that multiplies that which is shared. Perhaps you can more easily understand the truth of this statement when it is presented with a physiological illustration:

Lost and weary on the mountains
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Suppose that you knew nothing of physiology. Would it not seem like magic to make yourself warm by rubbing another until he became warm? You know enough of physiology, however, to understand that the muscular movement that you would put forth in warming the other would quicken the circulation of the blood in your own body, thereby warming it. A very natural occurrence, is it not? Yet it is no more natural than to increase wealth by exercising it. Exercise is really a using of dormant energies. The exercise of the body utilizes dormant physical energies, thereby replenishing the life of the body. The exercise of sharing riches utilizes dormant prospering energies, thereby increasing the prosperity; but withholding one's fruits often causes the visible supply to vanish altogether.

Perhaps you have read, but not considered from a Truth viewpoint, the fable of the man who tried to go to heaven on a carrot. The story presents the old time version of a post-mortem heaven in the skies. A certain man had died and was clamoring for entrance into heaven. He was told that if he had given away even one thing without thought of return, that gift would admit him to heaven. After careful thinking he remembered that he had once given away a carrot from which he had expected no return whatsoever. So a huge carrot was let down out of heaven and he was told to cling to it and he would be lifted into the desired realm. He clung fast. As the carrot began to ascend, the man looked down and saw a number of other persons holding on to the carrot. Resenting the injustice of their trying to go to heaven on "his" carrot, he began to kick them off.

This caused him to lose his own hold and the carrot ascended without him.

Why should a person not share the fruits of his toil? Just where does a person get the belief that the fruits belong to him exclusively? You may think that you are anticipating the point to be made in this lesson by saying, "I know: All things really belong to God." You may not object to giving God the credit for what you seemingly have done, but you may think that other persons ought not to get any credit for it. Shouldn't they? Before answering that question, answer this one: How many of the things that you enjoy did you actually produce? Also answer this: Why should you give any credit even to God? How do you know that "all things really belong to God"? Do you make such an assertion because it has been drilled into you ever since you were a baby? Please do not believe that a statement is true simply because somebody tells you that it is true. Insist upon knowing its truth for yourself.

An author tells of a little personal experience that has helped her to see clearly the answers to the foregoing questions:

When her first book on Truth was published a number of her personal friends asked for autographed copies. There were several other friends whose assistance in Truth work she appreciated and to whom she wanted to give copies of the book. So she made out a list and began writing suitable inscriptions for the flyleaves of the books that she was going to give. One name on the list was that of a Truth worker to whom she wanted to express especial

thanks for having written one of the meditations that she had used in the book. Another was that of a worker who had drawn the cover design for the book. Another name was that of a Truth teacher whose classes she had attended once a week. This teacher had especially impressed on her students the importance of understanding the root meaning of Truth words (an impression which the author had made use of in her book). There was one person for whom she made an inscription that referred to the sharing of a certain vision, which had played its part in making the book possible. And there were names of many others who had helped her directly, by words and by acts.

She thought as she worked on the list: "I surely am indebted to a great many persons. The book is scarcely mine at all!"

Among the personal friends whose names she had listed was one who had held out a hand and drawn her into the Truth work when she had been seeking employment. There was a Truth worker who had been called to another city; before leaving he had, for thirty minutes, poured into this woman's eager ears some of the most inspiring words she had ever heard; he had given her a mental impetus which will probably affect her the rest of her life. "You want to help in spreading Truth?" he had asked. "Let me tell you how you can help. You believe that Truth works. Let others know, through your writings, of what you have been telling me about Truth's practicability. When the readers are convinced that Truth is what they want—a way to find happiness—they will tell the rest of the world. You

will not have to advertise Truth; the world will come and beg for it, and your writings will have a continually increasing number of readers." His words are proving their truth.

There was another who had been her friend since kindergarten days; had sometimes taken her to Sunday school, a Truth Sunday school, rather a small gathering in those days. "Why," the author thought, "but for this friend I might never have known of Truth." Therefore she was partly responsible for the book.

As the author thought of all those to whom she was indebted, she saw the book in a new light. It did not belong to her alone; it belonged to all her friends and helpers, too. In reality it belonged to every one whom she had ever contacted, because every one whom she had ever contacted had given her thoughts that she had combined with other thoughts; the new combinations she had called her own. And where had others obtained the thoughts that they had given her? Why, from all whom they had contacted, thoughts that they had made into new combinations and had called their own. As she thought it over, she realized that even if she gave away a whole edition of books, the amount would not be enough to allow her to give a copy to each person whose thoughts were represented in the book. The matter became a stupendous thing. She saw that there was no beginning and no end to a thought. In that respect a thought is very much like God! The revelation, she said, was astounding.

Suddenly she saw the matter in a still different aspect. In her study of Truth she had learned that

all things are God's. But now she saw just *why* a thing—a book, for instance—is God's. A book is a collection of thoughts. No thought has ever been originated, or even owned, by any one person. If you could trace a thought back and back and back, you would see that it has emanated from one source, God. People are merely His instruments of expression. Some are good instruments; some are poor instruments; but all are expressing Him, nevertheless. Although thoughts originate with God, one cannot conceive of thoughts as separate from persons. That fact should be good evidence that God and His children are one. Through thought all persons are connected with one another and with God. The fruits of toil cannot belong to any one person and should not be enjoyed by any toiler exclusively.

Divine laws are righteous laws. They recognize that many do the sowing and they demand that the harvest be shared. When a person does not share "his" harvest he is not according with the highest interpretation of the spiritual laws, and he does not receive the highest benefits of those laws. Unshared fruits are seldom sweet to him who tries to enjoy them in solitude; and they do not multiply. Shared fruits increase in quantity and in sweetness.

Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

QUESTION 5

KNOWING WHAT TO ASK IN PRAYER

Should I pray for specific blessings, or should I pray for general good?—*Question asked by a Truth student.*

EACH of these questions must be answered by the ambiguous "Yes and no," or else the one who would answer your question must ask you a question in return. Whether or not you should pray for specific blessings depends a great deal on the extent of your understanding, on your predominating characteristics, and on the nature of your need.

The metaphysician who is a true idealist prays only for general good, regardless of the specificness of his need. He knows that all-good includes the specific thing for which he has need, and he has faith enough to believe that by getting a realization of all-good he will either receive the fulfillment of his specific need or else he will cease to feel the need. He has foresight enough to know that in either case he will be satisfied, and satisfaction is all that he desires. The idealist can pray, honestly and without thought of sacrifice, the prayer, "Thy will be done." His vision is a large one; he knows that God's will is entirely good and brings utter satisfaction in whatever way it manifests. The particular way matters not to him.

The metaphysician of the practical turn of mind believes that God's part is to provide all good in the

invisible form and man's part is to mold the invisible into the visible form that he desires. When the practical-minded person concentrates too much on the form, he gets the form but fails to get the satisfaction which he has hoped the form would bring him. His prayers are answered but they do not make him happy, because he has prayed for the thing instead of for happiness. He seldom sees this angle of the matter; if he did see it, he would change his prayer.

Let us consider examples of specific and of general prayer:

Suppose that you are an idealist. While driving on a very narrow mountain road you find that you cannot stop your car. You see your car about to collide with another car that is coming toward you. Somewhere between the two cars the road widens; a deep ravine lies below. You pray, "Thy will be done," meaning that God's will, which is the highest known good, be done. You do not even conjecture on whether you will reach the wider place in the road in time to let the other car pass or whether you will get control of your car. You leave the details to God. You do not care how safety comes, so long as it comes in a good way.

But if you are a practical-minded person, the idealist form of prayer does not satisfy you at all. You like to decide what shall be done and take care of the details yourself. You ask God only for the power to carry out what you feel should be done. You know that all life is God in expression; you feel that being His expression you must coöperate with Him by the performance of some act. You pray, "O God, help me to get to the wide place in

the road at just the right time." Such a prayer seems to be all that is necessary under the circumstances; but is it? Suppose that when you get to the wide part of the road, the road gives way with you. Shall you blame God, or are you to blame for lack of judgment?

You see, you have to have a pretty thorough understanding of the situation before you pray a specific prayer. Perhaps it is best to harmonize the prayer of the idealist with the prayer of the practical-minded person. In case of the impending collision, you might pray, "Father, show me how to avoid this accident by doing Thy will," and then act upon the answer to that prayer. Perhaps it would be well in this day for the idealist to be more practical and for the practical person to place a higher value on ideals.

Jesus Christ often prayed for specific blessings when specific blessings were needed for others and could come in good ways. When praying for others, He shaped His prayer according to the faith of those for whom He prayed. Their faith, perhaps more than His, caused the manifestation of the answers to His prayers and their desires. But Jesus was also an idealist. His words indicate that He always thought of a specific thing as a symbol of the great ideal from which it came. When He prayed for Himself He used the idealistic form of prayer; the people, not being idealists, failed to understand Him. As we grow in understanding we comprehend deeper and deeper meaning in His prayers.

The beauty of the idealist's prayer is that it asks only the greatest good for the greatest number. The

idealist never asks for anything to take place at the expense of another. The practical-minded person may say that the idealistic form of prayer is inefficient because the person who places his faith in that kind of prayer might fail to act when he should act. The idealist comes back with the answer that his idealism keeps him out of situations that demand hasty action. When the idealist is all dreamer he is apt to be satisfied with having his prayers answered only in the abstract. His satisfaction may come not from a material answer but from his vision. In such a case the question rises as to whether the idealist is doing mankind any good—for men are yet of the world and must rise by lifting the world with them. The practical person often goes to the other extreme: He prays for specific blessings, and gets them, but is unhappy because he lacks the vision to use them to advantage.

For instance, suppose that a person wants an umbrella. He hopes for an umbrella; he prices umbrellas; he admires umbrellas; he visualizes umbrellas; he thinks of various ways by which he might come into possession of an umbrella; he prays for an umbrella. If five or six umbrellas come to him, he has no one but himself to blame for the burden of the superfluous ones. He has put so much energy into the filling of one specific need that he has really wasted part of the energy.

Perhaps you have heard the fable of the poor old couple who suddenly were to have three wishes granted to them. The old man, being hungry, wished for a sausage. The old woman was so provoked at his using the valuable power in such a poor way that

she unthinkingly cried, "And I wish it was fast on the end of your nose!" Their two wishes being granted immediately, they had to use the third wish to get the sausage off his nose.

Sometimes a person mistakes immediacy for importance; he puts too much energy into satisfying petty needs which look large because they are at hand. A little more generality in his prayers will remedy this fault. Few persons suffer from being too general in their prayers; most persons are far too specific, and they hinder their good thereby. Try to have a large vision and see your needs with understanding. Often a person can help himself a great deal if he will analyze his desires. Here is a story that aptly illustrates what a little analysis will do for one's understanding about one's real need.

A man once told his friend that he wished he had some coal. "Why do you want coal?" the friend asked. "Why, for heat," he answered. "Then," the friend reminded him, "what you really want is heat, not coal, isn't it? But why do you want heat?" "Oh," the man said, "to keep my family warm." "I see," said the friend; "you don't want heat after all. What you really want is warmth for your family. And why do you want them to be warm?" "So they will be happy," the man replied. "Then you really want not their warmth but their happiness," reasoned the friend. "But why do you want them to be happy?" The man averred, "Because I cannot be happy unless they are happy too." "I see," said the friend. "What you really want is not a load of coal but happiness!" And the man agreed that was what he really wanted.

You should be sure that you really understand your needs before you become too specific in your prayers.

The idealist's prayer proves efficient for the idealist. He probably would not profit by using the specific form, because it does not seem sufficient to him. A man's prayers are fulfilled according to his faith. The idealist's prayer is of little benefit to the practical-minded person; he places his faith in his coöperation with God, by some special act; therefore he must perform that act.

Before you pray for specific things duly consider what the things stand for; doing that, you can include in your prayers desire for the reality rather than for the symbol. You can then more readily recognize the good that is trying to come to you in hundreds of ways and you can more understandingly coöperate with God in bringing about that good.

QUESTION 6

LAWSUITS

Some one is keeping from me certain properties that belong to me. These properties would make me prosperous if I had them. Should I take the matter into court, or would that be contrary to Truth? Is it not contrary to Truth for me to go on being poor?—
Question asked by a Truth student.

DO YOU not see that you are limiting yourself to only two possible courses: going to court or staying poor? So long as you vision no other course of action you will have to proceed with one or the other of these. Neither of these courses can make you happy. Why insist upon following one or the other? Why not vision the happiest possible solution you can think of, one that will cause no little pricking reminders of conscience during the still hours of the night; one that will increase good feelings instead of destroying them; one that will not cause you the embarrassment of going to court; one that will make you prosperous without taking prosperity from some one else?

Can you think of any such happy way out? If you can, such a way is possible. Remember that a person has not the power to conceive of impossibilities; therefore anything you can conceive of is possible. However, you must do your own conceiving. You know the circumstances better than any one else knows them; you are the one who wants the result;

you are the one who must attract it. Others can only suggest.

Perhaps if you by your acts let this "some one" know that you are not holding hard thoughts toward him, better thoughts will rise in him and he will release what you say belongs to you. How can you cease holding hard thoughts? You can cease holding hard thoughts if you get it out of your mind that this person is holding something that belongs to you. That is the key to the solution of your problem. Try to operate the key by asking yourself this question: Why do you think that these properties are yours? You think that they are yours because you are judging by human laws, human customs, human beliefs. So long as you gauge your conception of righteousness by human standards, you limit yourself to human ways; you receive only what human beliefs and customs and reasons allow you to have.

We all know how wrong human ways are sometimes and we ought not to base our standards on them. If you will decide, and act on your decision, to want only what is yours by divine right, you will not call any "certain properties" yours; you will recognize that all that the Father has is yours. You will recognize that your prosperity does not depend on these properties; you will see that you can become prosperous by other means. You will recognize that your real desire is not to have any certain properties, but to have abundance of all things. Having that abundance, what could you gain by having certain properties? They would be burdensome to you if you already had plenty. Your problem is not to get this property but to get plenty and to spare. Rec-

ognize this as your real desire. By this recognition you will open the way for prosperity to come to you from all sides. Your conscience will be clear; you will have good feelings toward that "some one"; you will stimulate his good feelings toward you; you will be richer in every way.

Shall you let this "some one" go on doing wrong—if he be doing wrong? Shall you let him go unpunished? Do you remember what Jesus Christ said to Peter when the latter was worried about another's conduct? Jesus said: "If I will that he tarry till I come, what is *that* to thee? follow thou me." If another seems to wrong you, let the Christ Spirit in your heart say to you: "*Another's act does not concern me. My part is not to condemn or to correct him, but to forge ahead on my own path of right-doing. If another seems to delay the birth of Christ love in himself, that is nothing to me. I leave him free to find the truth in his own way and in his own time. Truth is truth and will finally prevail, for all that is not truth is built on such a tottering foundation that its own weakness will eventually cause it to fall.*"

So long as you think that you must go on being poor because you cannot get the properties on which you are focusing your desire, you are limiting your prosperity to those properties; you are refusing to recognize that there are other ways for prosperity to come to you. You are literally keeping yourself poor, as well as miserable, worried, and unloving.

A certain Truth student had a problem similar to yours. This is how she solved it, according to her own account:

One day I sat pondering on thoughts of the experiences that had come to me when I had been actively engaged in business with relatives. A feeling that I had not been appreciated or given fair treatment seemed uppermost in my mind. But immediately I cast the thoughts aside and said: "*All that is mine by divine right shall come to me. I thank Thee, heavenly Father, that I have received.*"

I mentally saw the relatives doing the fair thing by me. Then I forgot all about the matter and left the office.

I had gone but a short distance when one of the relatives accosted me and asked me to step into his office. I did so and was told that a house, just purchased, was to be placed in my name. Somewhat surprised I said that it was very good of them, but I did not wish to accept it unless they really wanted me to have it and were giving it with love. The answer came: "We want you to have it." I appreciated their gift and gave thanks not only to them but to God for the almost immediate answer to my prayer. I asked God to bless them. Three months later the house was sold for double the price paid for it. I very gladly tithed the profit.

This person visualized her relatives doing what she thought was the fair thing. What one visualizes can be brought into manifestation. However, visualization has the drawback that the one who visualizes does not always know what is best for him; he is too likely to decide according to human judgments. What he would cause to manifest might become a burden to him. Sometimes, too, a person will think one day that he wants one thing and the next day he will decide to visualize something else. Such inconsistency gets him nowhere. It is usually better for a person to hold his meditation in a more general way but always with one goal in mind, making

himself receptive to all good rather than to any particular good.

All these are merely suggestions to direct you in a general way toward solving your problem. You must meditate within yourself to find the specific path which you should follow. Do not be hasty in acting. Meditate often. If a plan of action does not come to your mind at once, do not be discouraged. Perhaps you do not need to act definitely; you may need only to release certain obstructing thoughts that are keeping your good from manifesting. Those thoughts you cannot release too soon. Get rid of them by filling your mind with good thoughts about the person whom you are condemning. If you do not know any good things about him, imagine some. You will soon find that he will prove your imagining about him to be true. This will give you something definite upon which to work toward the solution of your problem.

QUESTION 7

GETTING NEW THINGS

My children and I have always been cursed with old things. Our clothing, our furniture—all our things—are old and shabby. We do not like to go anywhere because it hurts us to compare our poor belongings with the fine things that others have. How shall we go about getting pretty, new things, according to the Truth method?—*Question asked by a Truth student.*

YOUR first sentence gives the keynote to the cause of your condition. You think that you have been cursed with old things, but the cursing, so to speak, has all been on your side. During our conscious moments, whenever we are not blessing we are in effect cursing; when we are not blessing or cursing in words, we are doing one or the other in our thoughts. If you have found that condemning has not brought you new things, try blessing.

Do you know what it means to bless? Look up the word in the dictionary. To bless means to bring happiness or good fortune, to praise. What shall you praise? Praise the things that you have been condemning as old and shabby. Give thanks that your things have served you as well as they have. See them as symbols of God's substance. Use them freely and share them willingly. A certain Truth worker has told about a friend who is fond of books. One day the Truth worker spoke highly of two of the other's books and said that he intended to place

some copies of them in his own library. The friend immediately handed the books to the Truth worker, saying: "Take them. So long as I keep my books I never get others, but just as soon as I give away two or three volumes, two or three new volumes find their way to me. I suppose this happens because all my life I have prayed for just enough. So long as I think I have enough I never get any more." The Truth worker remarked that his friend might as well have prayed for "plenty and to spare," but that his experience of receiving only when he gave certainly bore testimony to the law of giving and receiving.

Do not hold thoughts of envy toward those who seem to have better things than you have. Be glad that they have those things. Their things are food and clothing and shelter just the same as your things are food and clothing and shelter, symbols of God's substance. Give praise that every one has some of God's substance. This will help you to rid yourself of thoughts of enviousness or covetousness.

Persons who condemn their own belongings usually envy the belongings of others. A person who holds envious thoughts is putting the symbol before the reality. Even though he should come into possession of better things, he would not really enjoy them because his "devil" would still pursue him—he would still think that his neighbor had better things than he and he would still be envious, therefore no happier than before. Envy is a bottomless pit of unhappiness. There is only one way to get out of such unhappiness: to lift oneself above it. How shall you lift yourself above envy and jealousy? There is one sure way, the way of praise.

Even if you think that it is "your nature" to be jealous, you can change your nature by praising. Teach your children to praise their little belongings. Set them a good example by praising your own belongings. By doing these things you will teach them to be happy now and you will give them the attitude of mind that will make them prosperous when they are grown. An article in one of the Good Housekeeping magazines contained the following helpful illustration on the value of praise to rid oneself of jealousy:

Jealousy is not an essential human emotion, but a vice contracted in babyhood which can be eliminated almost entirely from a child's character by wise parents. The adult who feels the pangs of jealousy, deliberately making himself unhappy because of some good fortune of others, is more likely than not the victim of an unfortunate childhood.

The little boy looking with jealous eyes at the new baby on his mother's lap is having his first experience with the dread plague. But for the baby, he reasons, he would be receiving all that attention. The other's very existence is defrauding him—so he sulks and pouts, and all too often no wise elder sets him right. They laugh, rather, at this first showing of the plague.

But should the mother say, "It's your baby, Davy; your little brother to love and protect," soon the new baby would become a partnership affair; a joint ownership would be felt, and no more jealousy.

A little girl told her mother that the pretty dress of another girl at school made her miserable. "Then tell her how pretty her dress is and you won't feel that way any more," said the understanding mother. The advice worked. "The minute I told her I loved her dress I wasn't jealous at all," the child reported.

Sharing the joys and triumphs of others is the cure. Find happiness in the success of others and envy dies in your breast.

Fortunate is the child who finds early in life the antidote for jealousy and its venomous outpouring which poisons many a person's cup of happiness. Often so-called poverty would not be hard to endure if it were not for the accompanying misery that comes from covetousness; so soon as a person is rid of covetousness and enviousness, he has placed himself in accord with divine law, and prosperity can come to him.

Wise is the man who wrote these lines:

All things respond to the call of rejoicing,
All things gather where life is a song.

Sometimes a person's things are not so shabby as he thinks them; the shabbiness is in his mind; others often value his possessions much more than he values them. When he sees the spiritual value of his things, their newness stays with him; they serve him well. Moses told the Israelites: "I have led you forty years in the wilderness: your clothes are not waxed old upon you, and thy shoe is not waxed old upon thy foot." I take this to mean that when we continually seek to live in the light of our high ideals, we do not suffer lack of belongings; we do not even have to worry about our belongings—they seem to take care of themselves and give us the necessary service.

So if you would turn your old things into new things, praise those old things; be so glad for them that you will be in an uplifted state of mind, and better things will come accordingly.

Many persons visualize the new things that they desire. This method is effective, but one should never use it without first giving praise for the things already possessed.

Try using this statement to get in the right attitude of mind so that you may have enjoyable possessions:

I want every one to be joyous and happy and to have whatsoever things he needs for his happiness. I am willing to get all the happiness that I can from the things that I own. I know that more will come to me if I need more, provided that I rightfully and joyously use what I now have.

QUESTION 8

HOW TO INCREASE YOUR INCOME

How shall I increase my income, according to Truth teaching?—*Question asked by a Truth student.*

One good way to increase your income is not to hinder its increase. The natural tendency of every good thing is to grow. If you are making your work a good work, it must grow.

Very often an employee handicaps himself in making good by fashioning his work over inferior patterns. Perhaps when he began learning to do his work he was instructed in it by some one who was losing his job because he was not "making good" at that very work. Consider whether you can improve the methods by which you are doing your work. Let your patterns be, not secondhand, inferior patterns, but patterns of perfection. Follow the advice given to Moses, who was told, "Make all things according to the pattern that was showed thee in the mount" (place of high, spiritual thought—inner, true knowing). Remember that every employer is looking for new ideas that will increase his business. Often he has to depend on his employees for these ideas when the employees are in closer contact with the details of the work than the employer is. Some employees are stingy with their ideas; they act as if they were not paid to think. Their employers, however, must have given them credit for thinking; otherwise they would have hired machines instead of men.

The person who does not think, who does not contact and express his inner intelligence, does not prosper his employer's business and does not deserve better pay. The man who thinks, who shares his good ideas, turns those ideas into increased income. The increase may come through the employer or through other channels, but it will come.

You may ask how you are to encourage your good ideas to come forth. Jesus gave some advice which answers nearly every Truth question. He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." The same thought might be expressed in this way: "Seek first love of your work and good ideas will come to you." The man who loves his work teems with ideas that will make his work better.

Sometimes an employee may hinder his prosperity by giving no more to his work than he is "supposed" to give. Always do more than you think you are supposed to do; nor do you need to infringe upon some one else's opportunity to give good work, if you will seek divine guidance and use it.

If you can look upon your work as something that you are doing, not for a certain individual or for a certain concern, but for the divine Employer, you will make it the kind of work that will please Him, and He will send you increase accordingly.

The workers at Unity School of Christianity are sometimes requested to take their pay checks in their hands and bless them, expressing thanks for God's supply given for God's work done. The workers ask for wisdom in spending their salaries. After such special blessings many have testified that they

have received money from wholly unexpected sources; others have been offered money for rental of properties that they had not even tried to rent; some have been inspired with new ideas which later brought them substantial increase; still others have testified that their pay checks have gone so much farther than usual that they have benefitted as much as if they had received increase in salary.

Your work should bring you more than dollars; if you love your work it will give you happiness as well as money. A person often limits his material income by thinking that he is working for pay. When the idea of the income is small the income must be small. Work for love of your work; know that your income is more than a pecuniary income; then your increase will be in many things, from many sources—and every day will be a pay day.

Nathaniel Hawthorne was once a bookkeeper, but he did not care for bookkeeping. He wanted to be a writer, but so long as he was keeping books he had no time for writing. His work brought him little money and no happiness. Since he did not care for the work, he probably did not do it very well. At any rate he lost his job. He came home greatly depressed. His wife must have been a wise woman, for when he told her his trouble she said: "Thank God! Now you can write!" The result was that he began to write; he put love into his work and made a success of it. Had he learned to love bookkeeping he might have been successful in that field also. You can get a great deal more—money included—out of your work by working for the love of it than you ever can get by working for the pay

check alone. Working for money is often the very thing that keeps one from getting money.

Do not work only eight or nine hours a day, but work twenty-four hours a day—that is, so love your work, the expression of yourself, that the love of it will always be with you. Then, wherever you may be, you will unconsciously translate your experiences in terms of your work. This will not detract from your enjoyment of the experiences but the impressions will be stored away in your mind to come up when you need them.

The successful man is ever a practical man. He is like the hungry man who was asked, "How many are two and two?" He replied, "Four loaves." The successful man is ever ready to follow up good leads and to make use of good ideas. When you love your work you are always hungry for new ideas and you will always be getting new ideas. You may get a good idea at a moving picture show, in a display window, or while taking a sight-seeing trip—not some one else's idea to be copied by you, but a thought that will start a series of new ideas, leading you to more prosperity.

Meditate again and again upon this truth: "*Promotion comes neither from the east nor from the west nor from the south.*" Understand this to mean that your increase comes not from persons or things. Then take up this thought until it takes its abode in your soul: "*God giveth the increase.*" Let this mean to you that increase comes from the divine love that you put into your serving. Jesus said the same thing in words that the author has already quoted many times, but their never-failing advice makes them

worth continual repetition: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." How can you seek the kingdom of God in your work? You can seek it by seeking love of your work, by knowing that whatever is revealed to you as being good and helpful in your work is of His inspiring and will lead on to continual increase. The inspirations that you get about bettering your work may cause you to work overtime, but you will be so happy in expressing them that you will not think of time. What do you care if you work overtime, so long as you love to do it, so long as it gives you what you really seek: happiness?

Bless your affairs daily with thoughts of wisdom and peace and harmony and success. Bless the persons for whom you work; do not think of salary, but bless them from pure joy of wishing them well.

Be faithful in the practice of these suggestions and great will be your increase.

QUESTION 9

HOW TO APPLY TRUTH TO INVENTIONS AND PATENTS

I have a patent on a device that I have invented. How shall I go about causing this invention to bring me prosperity?—*Question asked by a Truth student.*

Inventing something is one way of drawing directly on the bank of the mind. A person gets an idea which shows him how to fill a need; he puts his idea into visible form. So far, so good. The inventor often thinks that his invention is for the sake of humanity, but suddenly he may realize that he is living in a world of human ways and then he wants to insure to himself all returns from the use of his invention. With that thought he gets a patent, which gives him "full rights" to his idea, even should another man get the same idea.

A patent is a man-made instrument of protection. He who places himself wholly under mortal laws must abide by the decision of mortal laws. He who places himself wholly under the mortal law of patents should abide by the world's decision to use or not to use his invention. Instead, however, he often wants Truth to step in and promise him all good returns from the thing he has invented and then limited by a patent. To reap fully from the laws of Truth, the inventor must not limit his invention in any way. Can you imagine Jesus Christ's getting a patent on something that He found to be good for mankind?

We are not condemning the person who takes out a patent. We realize that every person lives in the world of men and must to some extent adapt himself to the laws of men; but when we limit ourselves to worldly ways we must expect our returns to be limited accordingly. A person may, however, render "unto Cæsar the things that are Cæsar's; and unto God the things that are God's," even in the matter of a patent, if he will take out his patent with the right attitude of mind. If he will take out his patent as a mere matter of form and keep foremost in his mind the thought that his invention is not for his own good but for the good of the world, he will not entirely limit himself to one kind of prosperity: via his invention. But if he feels that he must protect himself by taking out a patent, he is then putting selfishness before the good of mankind; such a one should not expect to be rewarded with good in its highest form. "Whatsoever a man soweth, that shall he also reap."

The person whose chief thought is that his invention is for the good of humanity has his real reward in the joy that he experiences when he perfects his invention. He does not need the acclaim of the world to fulfill his joy. If you are an inventor, consider your invention in the same light in which Truth is regarded by those who have discovered it for themselves. The one who learns the joys and benefits of Truth does not try to force the world to take advantage of the teaching that he has found to be good. He gives the teaching to those who ask and to those whose minds are willing to receive it. He knows that God—good—does not have to be

supported. He does not pray that others will use the teaching that he offers, but he prays that others may be willing to receive more good than they already have, let the good come in what form it will. In this way he does not limit others to using his own discovery of good, but he frees them to use the highest good that may come to them; and he thereby increases his ability to discover an even greater good than he has already found. The Truth on which he leans gives him ample support.

If you are an inventor, it will be well for you to work along similar lines. Do not refuse to receive your joy until the world has come to use your invention, but rejoice today that you have found a good thing. Pray that others too may find things that are good and helpful. That prayer, you see, will make others receptive to your invention, but will not limit them to using your invention should they find something better. By such a prayer you will not limit your prosperity to your invention. If you keep thinking that your invention would make you rich if only others would use it, you limit your prosperity to one path, the invention. See your invention in a true light, not as a means of prospering you but as a help to humanity. If your invention is a good one, such an attitude of mind on your part will help it to fall into the path of some one who will want to put it before the public. When one truly follows Truth, the needed ways surely open up.

By a little thought the inventor can adapt these somewhat general instructions to his own particular case. For instance, if a person has designed a process for supplying water to a certain dry section he should

combine the thoughts already given with the following thoughts: He should not think of this certain country as dry, but he should see the desert blossoming as the rose. He should hold blessings for all who are tilling the soil and helping it to bring forth in abundance. He should give thanks for the rain, seeing it not as water but as showers of plenty.

All who wish to apply the teachings of Truth to their inventions should mentally turn their inventions back into the ideas which originated them. They should bless people with the ideas rather than with the material inventions. For instance, a man who has an invention that he thinks will make possible an actual saving on a public utility (such as gas, water, electric power), should mentally transform his invention into its mental equivalent, its abstract principle, which is the principle of preventing waste. He should give thanks for the gas, water, electricity, or whatever the utility may be, and should bless all people with the thought that divine wisdom keeps them from being wasteful. He should visualize the people as being led by wisdom into that which will give them full use of every good thing that comes to them. His holding these thoughts will help people to take advantage of whatever will help them to be less wasteful, and will include his patent if it is a good one. Such a method opens the way for the best to come to pass, which is really what a true Christian inventor desires.

If you are not an inventor, this particular lesson may not seem to be very helpful to you. However, the lesson should give you an understanding as to the "mechanics" used in applying Truth to any prob-

lem. The methods are not unlike the methods used in solving problems in arithmetic when the given quantities are of unlike terms. For instance, before you can multiply eight feet by six inches you must change the feet to inches or the inches to feet. You must understand the one in terms of the other. Likewise, in the problems of life, if a person would multiply a certain thing by Truth he must change the thing to terms of Truth. Truth is the principle of all good. If the thing whose good you desire to increase by Truth methods is an invention to keep people from wasting fuel, you must mentally convert the invention to Truth terms—in this instance, to the principle of non-wastefulness. Having done that, you can proceed intelligently and easily, just as you can easily multiply eight feet by six inches when you conceive both quantities in terms of feet.

No matter what your problem may be, understand it in its relation to the principle of all good; then you will easily understand how to increase its good.

IN CONCLUSION

Friend, it is even enough. In case thou more wilt read, go forth, and thyself become the book, thyself the reading.—*Angelus Silesius*.

NO TWO persons are alike. No two prosperity "problems" are alike, for the problems are made by the persons; therefore no two solutions can be alike and one person cannot offer the exact solution for another person's problem. A book can relate only what has happened in other cases and offer general instructions for particular cases.

However good this book's instructions may be, they can be of little benefit to you unless you adapt them to your particular case and put them into practice. Your trying to make them fit your problem will help you to find its exact solution. Your trying to get a Truth understanding of your problem will throw an entirely new light upon it, and you will suddenly see the way out as you have never seen it before. Problems usually are problems because people do not see situations in their entirety. Truth lifts you above the level of your problem, allows you to see it from all sides; you can then make adjustments, with the result that you have no problem. "Ye shall know truth, and the truth shall make you free."

Trying to get the light of Truth on a problem is like rising above the earth in an airplane and seeing the earth in true perspective. Trying to view

situations impersonally, as one must do in Truth, gives one many new and enlightening thoughts about the situations. Clear thinking is often all one needs to straighten out a tangle that, without such thinking, looks hopeless.

Even while writing these lessons—work which, of course, has necessitated some thinking—the author has seen new lights on situations that were not entirely clear before, and new blessings have come from the light received. The author feels well repaid for writing them, in the blessings that the writing itself has given her. If you, from the reading of these lessons and from the practicing of the suggestions outlined, receive only a fraction of the blessings that the author has received from her thinking while putting the suggestions on paper, you will be well compensated for your reading. If your reading of these lessons does no more for you than stimulate your thought, you will be well repaid for the reading, for clear thinking is the salvation of mankind.

But if you want more than merely the blessing from reading, you will try putting the suggestions in practice. You will not wait until some large problem comes along, but you will apply the suggestions as you go about your daily activities. The most worthwhile demonstrations come not in large matters but in small matters. When you continually solve your small problems you do not have large problems, for large problems are nothing more than groups of unsolved small ones. Physical man is the wonderful creature that he is today, not because he at some time suddenly jumped up from a one-celled organism but because he has day by day worked out

the little problems that have faced him on his upward journey, problems of getting food and shelter, problems that he has solved by thinking and by continually responding to the onward urge caused by the divine life element within him.

As you sally forth each bright new morn in your life work of growing you will be faced by little problems, for the divine urge of life ever causes you to endeavor to better conditions about you. Apply Truth to these problems; watch them fade away in the distance behind you as you push onward. You need not carry a book of instructions with you in order to know what to do in meeting the problems. All Truth suggestions are but elaborations of one simple truth. Learn this one truth and so impress it upon your mind that it will automatically come forth to help you at any time of need. The truth is one given by our gentle Master: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Let those words be the warp on which you weave the woof of your life, and never shall you know sorrow or hunger, or lack of any good thing.

And now the author would have you receive this blessing, first given long ago in one of the beautiful songs of David:

"Peace be within thy walls,
And prosperity within thy palaces."

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